

Rolling Ant. Hist. Vol. IV.

to face the Tide



DANIEL explaining the Hand Writing on the Wall.

Outlished so June 1749 by IX P. Knapton.

THE ANCIENT

### HISTORY

OF THE

EGYPTIANS,
CARTHAGINIANS,
ASSYRIANS,
BABYLONIANS,
MEDES and PERSIANS,
MACEDONIANS,

GRECIANS.

#### By Mr. ROLLIN,

Late Principal of the University of Paris, Professor of Eloquence in the Royal College, and Member of the Royal Academy of Inscriptions and Belles Lettres.

Translated from the FRENCH.

IN EIGHT VOLUMES.

VOL. II.

THE SIXTH EDITION,
ILLUSTRATED WITH COPPER-PLATES.

#### LONDON:

Printed for J. and F. RIVINGTON, R. BALDWIN, HAWES, CLARKE and Collins, R. Horsfield, W. Johnston, W. Owen, T. Caslon, S. Crowder, C. RIVINGTON, B. LAW, G. ROBINSON, CARNAN and NEWBERY, Z. STVART and J. KNOX.

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#### THE ANCIENT

### HISTORY

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## CARTHAGINIANS,

CONTINUED.

The interval between the second and third PURICK WAR.

HIS interval, though confiderable enough with regard to its duration, fince it took up above fifty years, is very little remarkable as to the events which relate to Carthage. They may be reduced to two heads; of which he one relates to the person of Hannibal, and the other to ome particular differences between the Carthaginians and Mainissa king of the Numidians. We shall treat both separately, but with no great extent.

SECT. I. Continuation of the biftory of HANNIBAL.

HEN the second Punick war was ended, by the treaty of peace concluded with Scipio, Hannibal, as he himlf observed in the Carthaginian senate, was forty-five years age. What we have farther to say of this great man, inudes the space of twenty-five years.

ANNIBAL undertakes and compleats the reformation of the courts of justice, and the treasury of CARTHAGE.

After the conclusion of the peace, Hannibal, at least in the ginning, was greatly respected in Carthage, where he filled a first employments of the state with honour and applause. He headed the Carthaginian forces in some wars against Africans: But the Romans, to whom the very name or innibal gave uneasiness, not being able to see him in ar as. Vol. II.

(a) Corn, Nep. in Annib. c, 7.

made complaints on that account, and accordingly he was re-

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called to Carthage.

(b) On his return he was appointed prætor, which seems to have been a very considerable employment, as well as of great authority. Carthage is therefore going to be, with regard to him, a new theatre, as it were, on which he will display virtues and qualities of a quite different nature from those we have hitherto admired in him, and which will finish the pic-

ture of this illustrious man.

Eagerly defirous of restoring the affairs of his afflicted country to their former happy condition, he was persuaded, that the two most powerful methods to make a state sourish, were, an exact and equal distribution of justice to all people in general, and a faithful management of the publick finances. The former, by preferving an equality among the citizens, and making them enjoy such a delightful, undisturbed liberty, under the protection of the laws, as fully fecures their honour, their lives, and properties; unites the individuals of the commonwealth more closely together, and attaches them more firmly to the state, to which they owe the preservation of all that is most dear and valuable to them. The latter, by a faithful administration of the publick revenues, supplies punctually the feveral wants and necessities of the state; keeps in referve a never-failing resource for sudden emergencies, and prevents the people from being burthened with new taxes, which are rendered necessary by extravagant profusion, and which chiefly contribute to make men harbour an aversion for a government.

Hannibal saw with great concern, the irregularities which had crept equally into the administration of justice, and the management of the sinances. Upon his being nominated prætor, as his love for regularity and order made him uneasy at every deviation from it, and prompted him to use his utmost endeavours to restore it; he had the courage to attempt the reformation of this double abuse, which drew after it a numberless multitude of others, without dreading, either the animosity of the old faction that opposed him, or the new enmity which his zeal for the republick must necessarily raise.

(c) The judges exercised the most cruel rapine with impunity. They were so many petty tyrants, who disposed, in an arbitrary manner, of the lives and fortunes of the citizens; without there being the least possibility of putting a stop to their injustice, because they held their commissions for life, and mutually supported one another. Hannibal, as prætor, summoned

( ) A. M. 3810, A. Rom. 554. (c) Liv. I. xxxiii. n. 46.



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summoned before his tribunal an officer, belonging to the bench of judges, who openly abused his power. Livy tells us hat he was a questor. This officer, who was in the opposite action to Hannibal, and had already assumed all the pride and haughtiness of the judges, among whom he was to be dmitted at the expiration of his prefent office, infolently refused to obey the summons. Hannibal was not of a disposition o fuffer an affront of this nature tamely. Accordingly he raused him to be seized by a lictor, and brought him before he affembly of the people. There, not fatisfied with leveling his refentment against this single officer, he impeached he whole bench of judges; whose insupportable and tyrannical pride was not restrained, either by the fear of the laws, or a reverence for the magistrates. And, as Hannibal pereived that he was heard with pleasure, and that the lowest and nost inconsiderable of the people discovered on this occasion, hat they were no longer able to bear the infolent pride of hese judges, who seemed to have a design upon their liberies; he proposed a law (which accordingly passed) by which t was enacted, that new judges should be chosen annually: with a clause, that none should continue in office beyond that erm. This law, at the same time that it acquired him the riendship and esteem of the people, drew upon him, proporionably, the hatred of the greatest part of the grandees and obility.

(d) He attempted another reformation, which created him ew enemies, but gained him great honour. The publick evenues were either squandered away by the negligence of hose who had the management of them, or were plundered y the chief men of the city, and the magistrates; so that noney being wanting to pay the annual tribute due to the comans, the Carthaginians were going to levy it upon the cople in general. Hannibal, entering into a long detail of he publick revenues, ordered an exact estimate of them to be id before him; enquired in what manner they had been aplied; the employments and ordinary expences of the state; nd having discovered, by this enquiry, that the publick funds ad been in a great measure embezzled, by the fraud of the ficers who had the management of them; he declared and romifed, in a full affembly of the people, that, without layg any new taxes upon private men, the republick should creafter be enabled to pay the tribute to the Romans, and he as as good as his word. The farmers of the revenues, whose lunder and rapine he had publickly detected, having accustomed themselves hitherto to fatten upon the spoils of their country, exclaimed \* vehemently against these regulations, as if their own property had been forced out of their hands, and not the fums they had plundered from the publick.

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#### The retreat and death of HANNIBAL.

(e) This double reformation of abuses raised great clamours against Hannibal. His enemies were writing incessantly to the chief men, or their friends, at Rome, to inform them, that he was carrying on a fecret intelligence with Antiochus king of Syria; that he frequently received couriers from him; and that this prince had privately dispatched agents to Hannibal, to concert, with him, the measures for carrying on the war he was meditating: That as some animals are so extremely fierce, that it is impossible ever to tame them; in like manner this man was of fo turbulent and implacable a spirit, that he could not brook ease, and therefore would, sooner or later, break out again. These informations were listened to at Rome; and as the fransactions of the preceding war had been begun and carried on almost solely by Hannibal, they appeared the more probable. However, Scipio strongly opposed the violent measures which the senate were going to take, on their receiving this intelligence, by representing it as derogatory to the dignity of the Roman people, to countenance the hatred and accusations of Hannibal's enemies; to support, with their authority, their unjust passions; and obstinately to pursue him even to the very heart of his country; as though the Romans had not humbled him fufficiently, in driving him out of the field, and forcing him to lay down his arms.

But notwithstanding these prudent remonstrances, the senate appointed three commissioners to go and make their complaints to Carthage, and to demand that Hannibal should be delivered up to them. On their arrival in that city, though other things were speciously pretended, yet Hannibal was perfectly sensible that himself only was aimed at. The evening being come, he conveyed himself on board a ship, which he had secretly provided for that purpose; on which occasion he bewailed his country's fate more than his own. Sapius patria quam + Juorum eventus miseratus. This was the eighth year after the conclusion of the peace. The first place he landed at was Tyre,

(e) Liv. l. xxxiii. n. 45-49.

Tum vero ifti quos paverat per | manos in Annibalem, & ipsos causan odii quærentes, instigabant. Liv. + It should, metbinks, be fuos.

aliquot annos publicus pecularus, ve-Int bonis ereptis, non furto corum manibus extorto, infenfi & irati, Ro-

where he was received as in his fecond country, and had all the honours paid him which were due to his exalted merit. (f) After staying some days here, he set out for Antioch, which the king had lately left, and from thence waited upon him at Ephefus. The arrival of fo renowned a general gave great pleasure to the king; and did not a little contribute to determine him to engage in war against Rome; for hitherto he had appeared wavering and uncertain on that head. (2) In this city a philosopher, who was looked upon as the greatest orator of Asia, had the imprudence to harangue before Hannibal, on the duties of a general, and the rules of the art-military. The speech charmed the whole audience. But Hannibal being asked his opinion of it, "I have seen, says he, many old dotards in my life, but this exceeds them all \*."

The Carthaginians, justly fearing that Hannibal's escape would certainly draw upon them the arms of the Romans, sent them advice that Hannibal was withdrawn to Antiochus t. The Romans were very much disturbed at this news, and the king might have turned it extremely to his advantage, had he

known how to make a proper ale of it.

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(b) The first counsel that Hannibal gave him at this time. and which he frequently repeated afterwards, was, to make taly the feat of the war. He required an bundred thips, eleven or twelve thousand land-forces, and offered to take spon himself the command of the fleet; to cross into Atrice n order to engage the Carthaginians in the war; and afterwards to make a descent upon Italy, during which the king himself should be ready to cross over, with his army, into taly, whenever it should be thought convenient. This was the only thing proper to be done, and the king approved very nuch the proposal at first.

(i) Hannibal thought it would be expedient to prepare his riends at Carthage, in order to engage them the more strongly B 3

(g) Cic. de Orat. l. ii. n. 75, 76.

(f) A. M. 3812. A. Rom. 556. ) Liv. l. xxxiv. n. 60. (i) Ib n. 61.

pio deliraret vidiffe neminem. Sto- | practifed in it. æus, Serm lii. gives the followig account of this matter. Avvicac fits to pursue Hannibal, and bring him
nάσας Στοϊνάτίν Επιχειεύντω, ότι back; they fold off his goods, rased his σοφὸς μόνω ερατηγός ές ιν, ἐγέλασε, bouse; and, by a sublick decree, ceμίζον αδύναλον είναι ἐντὸς τῆς δι ἔξιχων clared him an exile. Such was the graantigias The in throis inichane exert.

e. Hannibal bearing a Stoick phil-so ber undertake to prove that the wife | Nep. in vita Hannib. c. 7.

\* Hic Panus libere respondisse | man was the only general, laughed, as ertur, multos se deliros senes sæpe thinking it impossible for a man to bave idiste: Sed qui magis quam Phor- any faill in war, without being long

titude the Carthaginians prewes to the greatest general they ever had. Com.

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in his interest. The transmitting of particulars, by letters, is not only unsafe, but also give an impersect idea of things, and are never sufficiently particular. He therefore dispatched a truffy person with ample instructions to Carthage. This man was scarce arrived in the city, but his business was suspected. Accordingly, he was watched and followed; and, at last, orders were issued for his being seized. However, he prevented the vigilance of his enemies, and escaped in the night; after having fixed, in feveral publick places, papers, which fully The fenate declared the occasion of his coming among them. immediately fent advice of this to the Romans.

(k) Villius, one of the deputies who had been fent into Afia, to enquire into the state of affairs there, and, if possible, to discover the real defigns of Antiochus, found Hannibal in Ephefus. He had many conferences with him, paid him feveral visits, and speciously affected to shew him a particular esteem on all occasions. But his chief aim, by all this artificial behaviour, was to make him be suspected, and to lessen his credit with the king, in which he succeeded but too

well \*.

Some authors affirm, that Scipio was joined in this embaffy; and they even relace the conversation which that gene-They tell us, that the Roman having ral had with Hannibal. asked him, who, in his opinion, was the greatest captain that had ever fived; he answered, Alexander the Great, because, wich a handful of Macedonians, he had defeated numberlefs armies, and carried his conquells into countries fo very remote, that it feemed fcarce possible for any man only to travel so far. Being afterwards asked, to whom he gave the second rank; he answered, to Pyrrhus: For this king, says Hannibal, first understood the art of pitching a camp to advantage; no commander had ever made a more judicious choice of his posts, was better skilled in drawing up of his forces, or was more happy in winning the affection of foreign soldiers; insomuch that even the people of Italy were more defirous to have him for their governor than the Romans themselves, though they had so long been subject to them. Scipio proceeding, afked

(1) A. M. 3813. A. Rom. 557. Liv. l. xxxv. n. 74. Polyb. l. iii. p. 166, 167. (1) Liv. l. xxxv. n. 14. Plutarch. in vita Flamin. &c.

more was intended by it, than to found to Antiochus, because of bis intimacy | Hannibal, and to remove any fears or with a Roman. Livy owns, that the apprehensions be might be under from the

Polybius represents this application for a very obvious reason, another turn of Villius to Hannibal, as a premeditated to this conversation, and says, that no design, in order to render bim suspected affair succeeded as if it bad been de- Romans. figned; but, at the fame time, be gives,

asked him next, whom he looked upon as a third captain; on which decision Hannibal made no scruple to give the preservence to himself. Here Scipio could not sorbear laughing:
"But what would you have said, (continued Scipio) had you seed.
"conquered me?" "I would, replied Hannibal, have ranked myself above Alexander, Pyrrhus, and all the generals the world ever produced." Scipio was not insensible of sorbined and delicate a flattery, which he no ways expected; and which, by giving him no rival, seemed to insinuate, that

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fined and delicate a flattery, which he no ways expected; and which, by giving him no rival, feemed to infinuate, that no captain was worthy of being put in comparison with him.

The answer, as told by (m) Plutarch, is less witty, and not so probable. In this author, Hannibal gives Pyrrhus the first

place, Scipio the second, and himself the third.

(n) Hannibal, sensible of the coldness with which Antiochus received him, ever fince his conferences with Villius of Scipio, took no notice of it for some time, and seemed infenfible of it. But at last he thought it adviseable to come to an eclaircissement with the king, and to open his mind freely to him. "The hatred (fays he) which I bear to the Romans, " is known to the whole world. I bound myfelf to it by an oath, from my most tender infancy. It was this hatred " that made me draw the fword against Rome during thirty-" fix years. It was that, even in times of peace, drove me 45 from my native country, and forced me to feek an afylum " in your dominions. For ever guided and fired by the same " passion, should my hopes be eluded, I will sly to every part " of the globe, and rouse up all nations against the Romans. " I hate them, will hate them eternally; and know that they bear me no less animosity. So long as you shall continue " in the resolution to take up arms against that people, you " may rank Hannibal in the number of your best friends. " But if other counsels incline you to peace, I declare to you, once for all, address yourself to others for counsel, and not " to me." Such a speech, which came from his heart, and expressed the greatest sincerity, struck the king, and seemed to remove all his suspicions; so that he now resolved to give Hannibal the command of part of his fleet.

(o) But what havock is not flattery capable of making in courts and in the minds of princes? Antiochus was told, "that it was imprudent in him to put so much confidence in "Hannibal, an exile, a Carthaginian, whose fortune or ge"nius might suggest, in one day, a thousand different pro-

" jects to him: That besides, this very same which Hannibal

(m) Plut. in Pyrrho, p. 687. (n) Ibid. n. 19. (o) Liv. l. xxxv. n. 42, 43.

" had acquired in war, and which he confidered as his pecu-" liar inheritance, was too great for a man who fought only " under the enfigns of another: That none but the king ought to be the general and conductor of the war; and that " it was incumbent on him to draw upon himself only the " eyes and attention of all men; whereas, should Hannibal be employed, he (a foreigner) would have the glory of all victories ascribed to him." No minds, fays Livy, on this occasion, are more susceptible of envy, than those whose merit is below their birth and dignity; fuch persons always abborring wirtue and worth in others, for this reason only, because they are strange and foreign to themselves. This observation was fully verified on this occasion. Antiochus had been taken on his weak fide; a low and fordid jealoufy, which is the defect and characteristick of little minds, extinguished every generous fentiment in that monarch. Hannibal was now flighted and laid afide; however, the latter was greatly revenged on Antiochus, by the ill success this prince met with; and shewed, how unfortune that king is whose foul is accessible to envy, and his ears open to the poisonous infinuation of flatterers.

(b) In a council held some time after, to which Hannibal, for form fake, was admitted, he, when it came to his turn to speak, endeavoured chiefly to prove, that Philip of Macedon ought, on any terms, to be invited into the alliance of Antiochus, which was not so difficult as might be imagined. "With regard, fays Hannibal, to the operations of the war, "I adhere immoveably to my first opinion; and had my " counsels been liftened to before, Tuscany and Liguria " would now be all in a flame; and Hannibal (a name that " strikes terror into the Romans) in Italy. Though I should " not be very well skilled as to other matters, yet the good " and ill success I have met with, must necessarily have taught " me fufficiently how to carry on a war against the Romans. "I have nothing now in my power, but to give you my counsel, and offer you my service. May the gods give " fuccess to all your undertakings." Hannibal's speech was received with applause, but not one of his counsels were put in execution.

(a) Antiochus, imposed upon and lulled affeep by his flatterers, remained quiet at Ephesus, after the Romans had drove him out of Greece; not once imagining that they

#### (p) Liv. l. xxxvi. n. 7.

#### (q) Ib. l. xxxvi. 41.

\* Nulla ingenia tam prona ad in-vidiam sunt, quam eorum qui genus num oderunt. Metbinks it is better to ac fortunam suam animis non æ-read, ut bonum alienum.

would ever invade his dominions. Hannibal, who was now restored to favour, was for ever assuring him, that the war would soon be removed into Asia, and that he would soon see the enemy at his gates: That he must resolve, either to aborcate his throne, or oppose vigorously a people who grasped at the empire of the world. This discourse waked, in some little measure, the king out of his lethargy, and prompted him to make some weak efforts. But as his conduct was unstead, after sustaining a great many considerable losses, he was torced to terminate the war by an ignominious peace; one of the articles of which was, that he should deliver up Hannibal to the Romans. However, the latter did not give him opportunity to put it in execution, retiring to the island of Crete, to consider there what course it would be best for him to take.

(r) The riches he had brought along with him, of which the people of the island got some notice, had like to have proved his ruin. Hannibal was never wanting in stratagems, and he had occasion to employ them now, to save both himfelf and his treasure. He filled several vessels with molten lead, which he just covered over with gold and filver. These he deposited in the temple of Diana, in presence of several Cretans, to whose honesty, he said, he consided all his treasure. A strong guard was then posted on the temple, and Hannibal lest full at liberty, from a supposition that his riches were secured. But he had concealed them in hollow statues of brass, which he always carried along with him. (s) And then, embracing a savourable opportunity he had to make his escape, he sed to the court of Prusias king of Bithynia.

It appears from history, that he made some stay in the court of this prince, who soon engaged in war with Eumenes king of Pergamus, a prosessed friend to the Romans. By means of Hannibal, the troops of king Prusias gained several victo-

ries both by land and fea.

(1) He employed a stratagem, of an extraordinary kind, in a sea-sight. The enemy's sleet, consisting of more ships than his, he had recourse to artisce. He put into earthen vessels, all kinds of serpents, and ordered these vessels to be thrown into the enemy's ships. His chief aim in this was, to destroy. Eumenes; and for that purpose, it was necessary for him to Be

<sup>(</sup>r) Corn. Nep. in Annib. c, 9 & 10. Justin. l. xxxii. c. 4. (s) A M. 3\$20. A. Rom. 564. Corn. Nep. in Annib. c. 10, 11. Justin. l. xxxii. c. 4. (t) Justin. l. xxxii. c. 4s. Corn. Nep. in vit. Annib.

These statues were thrown out by him, in a place of publick resort, as things of little value. Cotn. Nep.

find out which ship he was on board of. This Hannibal discovered, by sending out a boat, upon pretence of conveying a letter to him. Having gained his point thus far, he ordered the commanders of the respective vessels to employ the chief force of their attacks against Eumenes's ship. They obeyed, and would have taken it, had he not outsailed his pursuers. The rest of the ships of Pergamus sustained the sight with great vigour, till the earthen vessels had been thrown into them. At first they only laughed at this, and were very much surprised to find such weapons employed against them. But seeing themselves surrounded with serpents which slew out of these vessels, when they slew to pieces, they were seized with dread, retired in disorder, and yielded the victory to the enemy.

(u) Services of fo important a nature, seemed to secure for ever to Hannibal an undisturbed asylum at that prince's court. However, the Romans would not fuffer him to be easy there, but deputed Q. Flaminius to Prusias, to complain of the protection he gave Hannibal. The latter eafily gueffed the motive of this embaffy, and therefore did not wait till his enemies had an opportunity of delivering him up. At first he attempted to secure himself by slight; but perceiving that the seven fecret outlets, which he had contrived in his palace, were all feized by the foldiers of Prusias, who, by this persidy, was defirous of making his court to the Romans; he ordered the poison, which he had long kept for this melancholy occasion, to be brought him, and taking it in his hand, "Let " us, faid he, free the Romans from the disquiet with which " they have fo long been tortured, fince they have not pati-" ence to wait for an old man's death. The victory which Flaminius gains over a naked, betrayed man, will not do " him much honour. This fingle day will be a lasting testi-" mony of the great degeneracy of the Romans. Their fa-"thers fent notice to Pyrrhus, to desire he would beware of a "traitor who intended to poison him, and that at a time " when this prince was at war with them in the very centre " of Italy; but their fons have deputed a person of consular dignity, to spirit up Prusias, impiously to murther one, who " is not only his friend, but his guest." After calling down curses upon Prusias, and having invoked the gods, the protectors and avengers of the facred rights of hospitality, he fwallowed the poison \*, and died at seventy years of age.

(u) A. M. 3822, A. Rom. 566. Liv. J. xxxix, n. 51.

Plutarch, according to his custom, fays be, relate, that having surapped assigns him three different deaths. Some, bes cleak about his neck, he ordered his

This year was remarkable for the death of three great men, Hannibal, Philopæmen, and Scipio, who had this in common, that they all died out of their native countries, by a death little correspondent to the glory of their actions. The two first died by poison; Hannibal was betrayed by his host; and Philopæmen being taken prisoner, in a battle against the: Messenians, and thrown into a dungeon, was forced to swallow a dose of poison. As to Scipio, he banished himself, to avoid an unjust profecution which was carrying on against him at Rome, and ended his days in a kind of obscurity.

#### The Character and Eulogium of HANNIBAD.

This would be the proper place for representing the excellent qualities of Hannibal, who reflected so much glory on Carthage. But as I have attempted to draw his character elsewhere, and to give a just idea of him, by making a com-parison between him and Scipio, I think myself dispensed from giving his eulogium at large in this place.

Persons who devote themselves to the profession of arms, cannot spend too much time in the study of this great man, who is looked upon, by the judges, as the most compleat general, in almost every respect, that ever the world produced.

During the whole feventeen years, (the time the war lasted) two errors, only, are objected to him: First, his not marching, immediately after the battle of Cannæ, his victorious army to Rome, in order to befiege that city.: Secondly, his. fuffering their courage to be softened and enervated, during their winter quarters in Capua: Errors, which only shew, that great men are not so in all things; + fummi enim funt, bomines tamen; and which, perhaps, may be partly excused.

But then, for these two errors, what a multitude of shining qualities appear in Hannibal! How extensive were his views and defigns, even in his most tender years! What greatness of foul! What intrepidity!! What presence of mind must be have: possessed, to be able, even in the fire and heat of action, to take all advantages! With what furprising address must he: have managed the minds of men, that, amidit fo great a variety of nations which composed his army, who often were in want both of money and provisions, his camp was not once

bad frangled bim. Others say, that in Sc. In vita Flaminii.
imitation of Themifocles and Midas, be Vol. II. Of the method of fludy; drank bull's blood. Livy tells us, that ing and teaching the Belles Lettres. Hannibal drank a poison which be al-

ferwant to fix bis knees against bis but - ways carried about bim; and taking the tocks, and not to leave twifting till be cup into bis bands, cried, Let us train

† Quintil.

turbed with any infurrection, either against himself or any of his generals! With what equity, what moderation must be have behaved towards his new allies, to have prevailed fo far, as to attach them inviolably to his fervice, though he was reduced to the necessity of making them sustain almost the whole burthen of the war, by quartering his army upon them, and levying contributions in their feveral countries! In fine, how fruitful must he have been in expedients, to be able to carry on, for fo many years, a war in a remote country, in spite of the violent opposition made by a powerful domestick faction, which refused him supplies of every kind, and thwarted him on all occasions! It may be affirmed, that Hannibal, during the whole feries of this war, feemed the only prop of the flate, and the foul of every part of the empire of the Carthaginians, who could never believe themselves conquered, till Hanbibal confessed that he himself was so.

But that man must know the character of Hannibal very impersectly, who should consider him only at the head of armies. The particulars we learn from history, concerning the secret intelligence he held with Philip of Macedon; the wise counsels he gave to Antiochus, king of Syria; the double regulation he introduced in Carthage, with regard to the management of the publick revenues, and the administration of justice, prove, that he was a great statesman in every respect. So superior and universal was his genius, that it took in all parts of government; and, so great was his natural abilities, that he was capable to acquit himself in all the various sunctions of it with glory. Hannibal shone as conspicuously in the cabinet as in the field; equally able to fill the civil or the military employments. In a word, he united in his own person the different talents and merits of all professions, the sword, the gown, and the sinances.

He had some learning; and though he was so much employed in military labours, and engaged in so many wars, he however sound leisure to cultivate the muses. Several smart repartees of Hannibal, which have been transmitted to us, shew, that he had a great fund of natural wir; and this he improved by the most polite education that could be bestowed at that time, in such a republick as Carthage. He spoke Greek tolerably well, and wrote some books in that language, His præceptor was a Lacedæmonion (Solsius) who, with Philenius, another Lacedæmonian, accompanied him in all his

expe-

<sup>\*</sup> Atque hie tantus vie. tantisque | tribuit litterie, &c. Corn. Nep. in bellis districtus, non nibil tempores | vita Annib. cap. 13.

expeditions. Both these undertook to write the history of this renowned warrior.

With regard to his religion and moral conduct, he was not so profligate and wicked as he is represented by (w) Livy. " cruel even to inhumanity, more perfidious than a Carthaginian; regardless of truth, of probity, of the sacred ties " of oaths; fearless of the gods, and utterly void of religion." Inbumana crudelitas, perfidia plusquam Punica; nibil veri, nibil Sancti, nullus deum metus, nullum jusjurandum, nulla religio. (x) According to Polybius, he rejected a barbarous proposal that was made him, before he entered Italy, and this was, to eat human flesh, at a time when his army was in absolute want of provisions. (y) Some years after, so far from treating with barbarity, as he was advised to do, the dead body of Sempronius Gracchus which Mago had fent him; he caused his fuperal obsequies to be solemnized, in presence of the whole army. We have feen him; on many occasions, shewing the highest reverence for the gods; and (z) Justin, who copied Trogus Pompeius, an author worthy of credit, observes, that he always shewed uncommon wisdom and continence, with regard to the great number of women taken by him during the course of so long a war; insomuch that no one would have imagined he had been born in Africa, where incontinence is the predominant vice of the country. Pudicitianque eum tantam inter tot captivas habuisse, ut in Africa natum quivis negarets 'His difregard of wealth, at a time when he had so many opportunities to enrich himself by the plunder of the cities he flormed, and the nations he subdued, shews, that he knew the true and genuine use which a general ought to make of riches. viz. to gain the affection of his foldiers, and to attach allies to his interest, by diffusing his beneficence on proper occasis ons, and not being sparing in his rewards: a very effential quality, and at the same time as uncommon in a commander. The only use Hannibal made of money was to purchase succefs; firmly perfuaded, that a man who is at the head of affairs, is sufficiently recompensed by the glory derived from victory.

\* He always led a very regular, austere life; and even in times of peace, and in the midst of Carthage, when he was

<sup>(</sup>w) Lib. xxi, n. 4. (x) Excerpt, e Polyb, p. 33. (y) Excerpt, e Piod. p. 282. Liv. l. xxv. n. 17. (x) Lib. xxxii. c. 4.

<sup>\*</sup> Cibi potionisque, defiderio natu- Liv. l. xxi. n. 4. conftat Anniba'em nec tum com.

invested with the first dignity of the city, we are told that he never used to recline himself on a bed at meals, as was the custom in those ages, and drank but very little wine. So regular and uniform a life may serve as an illustrious example to our commanders, who often include, among the privileges of war, and the duty of officers, the keeping of splendid ta-

bles, and living luxuriously.

But notwithstanding these eulogiums, I do not however pretend to justify entirely all the errors and defects with which Hannibal is charged. Though he possessed an assemblage of the most exalted qualities, it cannot be denied but that he had some little tincture of the vices of his country; and that it would be difficult to excuse some actions and circumstances of his life. (a) Polybius observes, that Hannibal was accused of avarice in Carthage, and of cruelty in Rome. He adds, on the same occasion, that people were very much divided in opinion concerning him; and it would be no wonder, as he bad made bimfelf so many enemies in both cities, that they should have drawn him in disadvantageous colours. But Polybius is of opinion, that though it should be taken for granted, that all the defects with which he is charged are true; we yet ought to conclude, that they were not fo much owing to his nature and disposition, as to the difficulties with which he was furrounded, in the course of so long and laborious a war; and to the complacency he was obliged to show to the general officers, whose assistance he absolutely wanted, for the execution of his various enterprizes; and whom he was not always. able to referain, any more than he could the foldiers who fought under them.

# SECT. II. Diffensions between the CARTHAGINIANS and MASINISSA king of Numidia.

A MONG the conditions of the peace granted to the Carthaginians, there was one which imported, that they,
should restore to Massnissa all the territories and cities he possessed before the war; and further, Scipio, to reward the zeals
and sidelity which that monarch had shewn with regard to the
Romans, had added to his dominions those of Syphax. This
presently afterwards gave rise to disputes and quarrels between
the Carthaginians and Numidians.

These

(a) Excerpt, e Polyb. p. 34 & 37.

Romano tonantem bello Italia contremuit, nec cum reversus Carthagi fextario vini indulfisse. Justin. 1. nem summum imperium tenuit, aut xxxii. c. 4. These two princes, Syphax and Massinista, were both kings in Numidia, but reigned in different parts of it. The subjects of Syphax were called Masæsuli, and their capital was Cirtha. Those of Massinista were the Massyli: but both these nations are better known by the name of Numidians, which was common to them. Their principal strength consisted in their cavalry. They always rid without saddles, and some even without bridles, whence (b) Virgil called them Numide infræni.

(c) In the beginning of the second Punick war, Syphax siding with the Romans, Gala, the father of Masinissa, to check the career of so powerful a neighbour, thought it his interest to join the Carthaginians, and accordingly sent out against Syphax a powerful army under the conduct of his son, at that time but seventeen years of age. Syphax, being overcome in a battle, in which it is said he lost thirty thousand men, escaped into Mauritania. However, the sace of things was as-

terwards greatly changed.

(d) Masinissa, after his father's death, was often reduced to the brink of ruin; being drove from his kingdom by an usurper; pursued warmly by Syphax; in danger every instant of falling into the hands of his enemies; destitute of forces, money, and almost all things. He was at that time in alliance with the Romans, and the friend of Scipio, with whom he had an interview in Spain. His misfortunes would not permit him to bring great succours to that general. When Lælius arrived in Africa, Masinissa joined him with a few horse, and from that time was attached inviolably to the Roman interest. (e) Syphax, on the contrary, having married the samous Sophonisha, daughter of Asdrubal, went over to the Carthaginians.

(f) The fate of these two princes now changed once for all. Syphax lost a great battle, and was taken alive by the enemy. Masinista, the victor, besieged Cirtha, his capital, and took it. But he met with a greater danger in that city than he had faced in the field; and this was Sophonista, whose charms and endearments he was unable to resist. To secure this princes to himself, he married her; but a few days after, he was obliged to send her a dose of poison, as her nuptial present; this being the only way lest him to keep his promise with his queen, and preserve her from the power of the Romans.

This was a confiderable error in itself, and which must necessarily disoblige a nation that was so jealous of its authority? But this young prince repaired it gloriously, by the signal services

<sup>(</sup>b) Æn. l. is, ver. 4x. (c) Liv. l. xxis. n. 48, 49. (d) Ibid. l. xxix. n. 29—34. (e) Ibid. l. xxix. n. 23. (f) Idem, l. xxx. n. 11, 12.

fervices he afterwards did Scipio. (f) We observed, that after the deseat and capture of Syphax, the dominions of this prince were bestowed upon him; and that the Carthaginians were forced to restore all he possessed before. This gave rise

to the divisions we are now going to relate.

(g) A territory fituated towards the sea-side, near the lesser Syrtis, was the subject of those contests. The country was very rich, and the soil extremely fruitful, a proof of which is, that the city of Leptis (only) which belonged to that territory, paid daily a talent to the Carthaginians, by way of tribute. Massnissa had seized part of this territory. Each side dispatched deputies to Rome, to plead the cause of their superiors before the senate. This assembly thought proper to send Scipio Africanus, with two other commissioners, to examine the controversy upon the spot. However, they returned without coming to any resolution, and less the business in the same uncertain state in which they had found it. Possibly they had acted in this manner by order of the senate, and had received private instructions to savour Massnissa, who was then possessed to the district in question.

(b) Ten years after, new commissioners having been appointed to examine the same affair, they acted as the former

had done, and left the whole undetermined.

(i) After the like distance of time, the Carthaginians again brought their complaint to the fenate, but with greater importunity than before. They represented, that besides the lands at first contested, Mafinissa had, during the two preceding years, dispossessed them of upwards of seventy towns and castles. That their hands were bound up by the article of the last treaty, which forbad their making war upon any of the allies of the Romans; that they could no longer bear the infolence, the avarice, and cruelty of that prince: That they were deputed to Rome with three requests, (which they defired might be immediately complied with) viz. either to get orders to have the affair examined and decided by the fepate; or, fecondly, that they might be permitted to repel force by force, and defend themselves by arms; or lastly, that, if favour was to prevail over justice, they then entreated the Romans to specify, once for all, which of the Carthaginian lands they were defirous should be vested in Masinissa, that they, by this means, might hereafter know what they had to depend on; and that the Roman people would have some re-

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<sup>(</sup>f) Liv. 1. xxx. n. 44. (g) Id. 1. xxxiv. n. 62. (b) A. M. 3823. A. Rom. 567. Id. 1. x1. n. 17. (1) A. M. 3833. A. Rom. 577. Id. 1. xiii. n. 23, 24.

gard to them, at a time that this prince fet no other bounds to his pretensions, but his insatiable avarice. The deputies concluded with befeeching the Romans, that if the Carthaginians had been guilty of any crimes (with regard to them) fince the conclusion of the last peace, that they themselves would punish them for it; and not give them up to the wild caprice of a prince, by whom their liberties were made precarious, and their lives insupportable. After ending their speech, being pierced with grief, they fell prostrate upon the earth, and burft into tears; a spectacle that moved all who were present to compassion, and raised a violent hatred against Masinissa. Gulussa his son, who was then present, being asked what he had to reply; he answered, that his father had not given him any instructions, not knowing that any thing would be laid to his charge. He only defired the fenate to reflect; that the circumstance which drew all this hatred upon him from the Carthaginians, was, the inviolable fidelity with which he had always been attached to them. The fenate, after hearing both fides, answered, that they were inclined to do justice to that party to whom it was due: That Gulussa should fet out immediately with their orders to his father, who was thereby commanded to fend deputies with those of Carthage: That they would do all that lay in their power to ferve him, but not to the prejudice of the Carthaginians : That it was but just the ancient limits should be preserved; and that it was far from being the intention of the Romans, to have the Carthaginians dispossessed, during the peace, of those territories and cities which had been left them by the treaty. The deputies of both powers were then dismissed with the usual prefents.

(k) But all these assurances were but mere words. It is plain that the Romans did not once endeavour to fatisfy the Carthaginians, or do them the least justice; and that they spun out the business, on purpose to give Masinissa an opportunity to establish himself in his usurpation, and weaken his enemies.

(1) A new deputation was fent to examine the affair upon the spot, and Cato was one of the commissioners. On their arrival, they asked the parties if they were willing to abide by their determination. Mafinissa ready complied. The Carthaginians answered, that they had a fixed rule to which they adhered, and that this was the treaty which had been concluded by Scipio, and defired that their cause might be examined with all possible rigour. They therefore could not come to

<sup>(</sup>k) Polyb. p. 951. Pun. p. 37.

any decision. The deputies visited all the country, and found it in a very good condition, especially the city of Carthage: And they were furprised to see it, after being involved in such a calamity, again raised to so exalted a pitch of power and grandeur. The fenate was told of this, immediately on the return of the deputies; and declared Rome could never be in latety, so long as Carthage should subsist. From this time, whatever affair was debated in the senate, Cato always added the following words to his opinion, I conclude that Carthage ought to be destroyed. This grave senator did not give himself the trouble to prove, that bare jealousy of the growing power of a neighbouring state, is a warrant sufficient for destroying a city contrary to the faith of treaties. But Scipio Nafica was of opinion, that the ruin of this city would draw after it that of their commonwealth; because that the Romans, having then no rival to fear, would quit the ancient severity of their manners, and abandon themselves to luxury and pleasures, the never failing subverters of the most slourishing empires.

(m) In the mean time divisions broke out in Carthage. The popular faction, being now become superior to that of the grandees and fenators, fent forty citizens into banishment; and bound the people by an oath, never to suffer the least mention to be made of recalling those exiles. They withdrew to the court of Masinissa, who dispatched Gulussa and Micipsa, his two fons, to Carthage, to solicit their return. However, the gates of the city were thut against them, and one of them was closely pursued by Hamilcar, one of the generals of the republick. This gave occasion to a new war, and accordingly armies were levied on both fides. A battle was fought; and the younger Scipio, who afterwards ruined Carthage, was spectator of it. He had been sent from Lucullus in Spain, under whom Scipio then fought, to Masinissa, to desire some elephants from that monarch. During the whole engagement, he flood upon a neighbouring hill; and was furprifed to fee Masinissa, then eighty-eight years of age, mounted (agreeably to the custom of his country) on a horse without a saddle; flying from rank to rank like a young officer, and fustaining the most arduous toils. The fight was very obstinate, and continued all day, but at last the Carthaginians gave way. Scipio used to say afterwards, that he had been present at many battles, but at none with fo much pleasure as this; having never before beheld so formidable an army engage, without any danger or trouble to himself. And being very conversant in the writings of Homer, he added, that, till his time, there

were but two more who had been spectators of such an action, viz. Jupiter from mount Ida, and Neptune from Samothrace, when the Greeks and Trojans fought before Troy. I know not whether the fight of an hundred thousand men (for so many there were) butchering one another, can administer a real pleasure; or whether such a pleasure is consistent with the

fentiments of humanity, so natural to mankind.

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(n) The Carthaginians, after the battle was over, entreated Scipio to terminate their contests with Masinissa. Accordingly he heard both parties, and the Carthaginians confented to yield up the territory of Emporium , which had been the first cause of their division; to pay Masinissa two hundred talents of filver down, and eight hundred more, at fuch times as should be agreed. But Masinissa insisting on the return of the exiles, they did not come to any decision. Scipio, after having paid his compliments, and returned thanks to Maiinissa, set out with the elephants, for which he had been sent.

(o) The king, immediately after the battle was over, had blocked up the enemy's camp, which was pitched upon a hill, whither neither troops nor provisions could come to them. During this interval, there arrived deputies from Rome, with orders from the fenate to decide the quarrel, in case the king should be defeated; otherwise, to leave it undetermined, and to give the king the strongest assurances of the continuation of their friendship; and this they did. In the mean time, the famine daily increased in the enemy's camp, which being heightened by the plague, occasioned a new calamity, and made dreadful havock, Being now reduced to the last extremity, they furrendered to Masinissa, promising to deliver up the deferters, to pay him five thousand talents of filver in fifty years, and restore the exiles, notwithstanding their oaths to the contrary. They all submitted to the ignominious ceremony of passing under the yoke +, and were dismissed, with only one fuit of clothes for each. Gulussa, to satiate his vengeance

(n) App. de bell. Pun. p. 40.

(e) Ibid.

\* The Emporium, or Emporia, was | above-mentioned, left the Romans should a country of Africa, on the Leffer Syr- | fail beyond the Fair Promontory, that tis, in which Leptis stood. No part of lay before Carthage; and become ac-the Carthaginian dominions was more quainted with a country, which mighe fruitful than this. Polybius, 1. i. says, induce them to attempt the conquest of it. that the revenue that arose from this | † Ils furent tous passés sous le joug ?
place, was so considerable, that all their | Sub jugum misti; a kind of gallows bopes were almost founded on it, iv ale (made by two forked flicks, flanding up-(wiz. their revenues from Emporia) είχον τὰς μεγίσας ἐλπίδας. Το this was owing their care and state-jealousy were obliged to pass. Festus.

right) was erected, and a spear laid across, under wbich vanguished enemies for the ill treatment, as we before observed, and met with; fent out, against them, a body of cavalry, them, from their great weakness, they could neither escape nor renst. So that of fifty-eight thousand men, very few returned to Carthage.

#### The third PUNICK War.

(p) The third Punick war, which was less considerable than either of the former, with regard to the number and greatness of the battles, and its continuance, which was only four years, was still more remarkable with respect to the success and event of it, as it ended in the total ruin and destruction of

Carthage.

(a) The inhabitants of it, from their last defeat, knew what they might naturally fear from the Romans, from whom they . had always met with the most rigorous treatment after they had addressed them upon their disputes with Masinissa. To prevent the consequences of it, the Carthaginians, by a decree of the senate, impeached Asdrubal, general of the army, and Carthalo commander of the auxiliary forces, as guilty of high-treason, for being the authors of the war against the king of Numidia. They then sent a deputation to Rome, to enquire what opinion that republick entertained of their late proceedings, and what was defired of them. The deputies were coldly answered, that it was the business of the senate and people of Carthage to know, what fatisfaction was due to the Romans. (r) A fecond deputation bringing them no clearer answer, they fell into the greatest dejection; and being seized with the strongest terrors, upon recollecting their past fufferings, they fancied the enemy was already at their gates, and imagined to themselves all the dismal consequences of a long siege, and of a city taken sword in hand.

(s) In the mean time, the senate debated at Rome, on the measures it would be proper for them to take; and the disputes between Cato and Scipio Nasica, who were of a quite different opinion on this subject, were renewed. The former, on his return from Africa, had declared in the strongest terms, that he had not found Carthage exhausted of men or money, nor in that weak and humble state, as the Romans supposed it to be; but, on the contrary, that it was crouded with vigorous young men, abounded with immense quantities of gold and silver, and prodigious magazines of arms and all warlike

flores,

<sup>(</sup>p) A. M. 3855. A. Carth. 697. A. Rom. 599. Ant. J. C. 149. (q)
Appian p. 41, 42 (r) Plut. in vit. Cat. p. 252. (s) 1b. p. 352.

\* The foreign forces were commanded | Carthaginian officer, called by Appian by leaders of their respective nations, Bohθaex.

stores; and was so haughty and confident on account of this force, that hopes and ambition had no bounds. It is farther faid, the fier he had ended his speech, he threw, out of the lappet of his robe, in the midft of the senate, some African figs; and, as the senators admired their beauty and fize, (t) Know, Tays he, that it is but three days fince these figs were gathered. Such is the distance between the enemy and us.

(u) Cato and Nafica had each of them their reasons for voting as they did. Nafica, observing that the people rose to fuch a height of infolence, as threw them into excesses of every kind; that their prosperity had swelled them with a pride which the senate itself was not able to check; and that their power was become so enormous, that they were able to draw the city, by force, into every mad defign they might undertake; Nafica, I fay, observing this, was defirous that they should continue in fear of Carthage, in order that this might ferve as a curb to restrain their audacious conduct. For it was his opinion, that the Carthaginians were too weak to subdue the Romans; and, at the same time, so powerful, that it was not for the interest of the Romans, to consider them in a contemptible light. With regard to Cato, he thought, that as his countrymen were become haughty and infolent by fuccefs, and plunged headlong into diffolution of every kind; nothing could be more dangerous, than for it to have a rival city, (to whom the Romans were odious;) a city that till now had been powerful, but was become, even by its misfortunes, more wife and provident than ever; and therefore that it would not be fafe, to remove the fears of the inhabitants entirely with regard to a foreign power; fince they had, within their own walls, all the opportunities of indulging themselves in excesses of every kind.

To lay afide, for one instant, the laws of equity, I leave the reader to determine, which of these two great men reasoned most justly, according to the maxims of found policy, and the true interest of a state. One undoubted circumstance is, that all historians have observed, that there was a sensible change in the conduct and government of the Romans, immediately after the ruin of Carthage . That vice no longer made its

(t) Plin. l. zv. c. 18.

Salluft in bell. Catilin.

Ante Carthaginem deletam populus | & senatus Romanus placide modeftéque inter fe Remp. tractabant-

(a) Plut. ibid. in vita Cat.

Ubi Carthago, & æmula impe | Metus hostilis in bonis artibus civitii Romani ab ftirpe interiit, Fortu- tatem retinebat. Sed ubi formido na fævire ac miscere omnia copit, illa mentibus decessit, ilicet ea, quæ fecundæ res amant, lafcivia atque fuperbia incessere. Idem in bello Jugurtbino.

way into Rome with a timorous pace, and as it were by flealth, but appeared barefaced, and feized, with afforthing rapidity, all orders of the republick: That fenators, plebeians, in a word, all conditions abandoned themselves to luxury and voluptuousness, without having the least regard to, or fense of decency, which occasioned, as it must necessarily, the ruin of the state. " The first Scipio , says Paterculus, speaking of " the Romans, had laid the foundations of their future grandeur; and the last, by his conquests, had opened a door to all manner of luxury and dissoluteness. For after carthage, which obliged Rome to stand for ever on its se guard, by disputing empire with that city, had been totally destroyed; the depravity of manners was no longer slow in its progress, but swelled at once into the utmost excess of " corruption."

(w) Be that as it will, the fenate resolved to declare war against the Carthaginians; and the reasons or pretences urged for it were, their keeping up ships, contrary to the tenor of treaties; their fending an army out of their territories, against a prince who was in alliance with Rome, and whose fon they treated ill, at the time he was accompanied by a Roman

ambassador.

(x) An event, that chance occasioned very fortunately, at the time that the senate of Rome was debating on the affair of Carthage, contributed, doubtless, very much to make them take that resolution. This was the arrival of deputies from Utica, who came to furrender up themselves, their effects, their lands, and their city, into the hands of the Romans. Nothing could have happened more seasonably. Utica was the second city of Africa, vally rich, and had an equally spacious and commodious port; it stood within fixty furlongs of Carthage, so that it might serve as a place of arms in the attack of that city. The Romans now hefitated no longer, but proclaimed war. M. Manilius and L. Marcius Censorinus, the two consuls, were defired to set out as soon as possible. They had fecret orders from the fenate, not to end the war, but by the destruction of Carthage. The confuls immediately left Rome, and stopped at Lilybæum in Sicily. They had a confiderable fleet, on board of which were fourscore thousand foot, and about four thousand horse.

The

<sup>(</sup>w) App. p. 42. Pun. p. 42.

<sup>(</sup>x) A. M. 3856. A. Rom. 6co. App. bell.

aperuit. Quippe remoto Carthaginis | Vel. Paterc. I, ii. c. I. metu, sublataque imperii æmula,

Potentiæ Romanorum prior Sci- non gradu, sed præcipiti cursu à vir-pio viam aperuerat, luxuriæ posterior tute descitum, ad vitia transcursum,

( )) The Carthaginians were not yet acquainted with the refolutions which had been taken at Rome. The answer brought back by their deputies, had only increased their fears, viz It was the bufiness of the Carthaginians, to consider what satisfaction was due to them. This made them not know what course to take. At last, they fent new deputies, whom they invested with full powers to act as they should see fitting; and even (what the former wars could never make them stoop to) to declare, that the Carthaginians gave up themselves, and all they poffessed, to the will and pleasure of the Romans. This, according to the import of the clause, se suaque corum arbitrio permittere, was submitting themselves, without reserve, to the power of the Romans, and becoming their vasfals. Nevertheless, they did not expect any great success from this condefcension, though so very mortifying; because, as the Uticans had been before-hand with them on that occasion, this had deprived them of the merit of a ready and voluntary submission.

The deputies, on their arrival at Rome, were informed that war had been proclaimed, and that the army was fet out. The Romans had dispatched a courier to Carthage, with the decree of the senate; and to inform that city, that the Roman fleet was failed. The deputies had therefore no time for deliberation, but delivered up themselves, and all they possessed. to the Romans. In consequence of this behaviour, they were answered, that fince they had at last taken a right step, the fenate granted them their liberty, the enjoyment of their laws. and all their territories, and other possessions, whether publick or private, provided that, within the space of thirty days, they should fend (as hostages to Lilybæum) three hundred young Carthaginians of the first distinction, and comply with the orders of the confuls. This last condition filled them with inexpressible anxiety: But the concern they were under, would not allow them to make the least reply, or to demand an explication; nor indeed would it have been to any purpose. They therefore fet out for Carthage, and there gave an account of their embaffy.

(z) All the articles of the treaty were extremely severe with regard to the Carthaginians; but the filence of the Romans, with respect to the cities, of which no notice was taken in the concessions which that people was willing to make, perplexed them exceedingly. But all they had to do was to obey. After the many former and recent losses the Carthaginians had fus-

<sup>(</sup>y) Polyb, excerpt, legat. p. 972. (z) Ibid. \* To the Romans,

tained, they were by no means in a condition to resist such an enemy, since they had not been able to oppose Massissa. Troops, provisions, ships, allies, in a word, every thing was

wanting, and hope and vigour more than all the rest.

They did not think it proper to wait till the thirty days which had been allowed them were expired, but immediately fent their hostages, in order to soften the enemy, by the readiness of their obedience, though they durst not flatter themfelves with the hopes of meeting with favour on this occasion. These hostages were in a manner the flower, and the only hopes of the noblest families of Carthage. No spectacle was ever more moving; nothing was heard but cries, nothing feen but tears, and all places echoed with groans and lamentations. But above all, the unhappy mothers, quite bathed in tears, tore their dishevelled hair, beat their breasts, and, as if grief and despair had distracted them, they yelled in such a manner, as might have moved the most savage breasts to compassion. But the scene was much more mournful, when the fatal moment of their feparation was come; when, after having accompanied their dear children to the ship, they bid them a long, last farewel, persuaded that they should never fee them more; wept a flood of tears over them; embraced them with the utmost fondness; clasped them engerly in their arms; could not be prevailed upon to part with them, till they were forced away, which was more grievous and afflicting than if their hearts had been torn out of their breafts. The hostages being arrived in Sicily, were carried from thence to Rome; and the confuls told the deputies, that when they should arrive at Utica, they would acquaint them with the orders of the republick.

(a) In such a situation of affairs, nothing can be more grievous than a state of uncertainty, which, without descending to particulars, images to the mind the blackest scenes of misery. As soon as it was known, that the steet was arrived at Utica, the deputies repaired to the Roman camp; signifying, that they were come in the name of their republick, in order to receive the commands which they were ready to obey. The conful, after praising their good disposition and compliance, commanded them to deliver up to him, without fraud or delay, all their arms. This they consented to, but befought him to restect on the sad condition to which he was reducing them, in the time that Asdrubal, whose quarrel against them was owing to no other cause but their perfect submission to the orders of the Romans, was advanced almost to their gates, with

with an army of twenty thousand men. The answer returned

them was, that the Romans would fet that matter right.

(b) This order was immediately put in execution. There arrived in the camp, a long train of waggons, loaded with all the preparations of war, taken out of Carthage: Two hundred thousand compleat sets of armour, a numberless multitude of darts and javelins, with two thousand engines for shooting darts and stones \*. Then followed the deputies of Carthage, accompanied by the most venerable senators and priests, who came purposely to try to move the Romans to compassion in this critical moment, when their sentence was going to be pronounced, and their fate would be irreverfibles Censorinus the consul, for it was he who spoke all this time; rose up for a moment at their coming, and expressed some kindness and affection for them; but suddenly assuming a grave, and severe countenance: "I cannot, says he, but commend "the readiness with which you execute the orders of the fe-" nate. They have commanded me to tell you, that it is their " absolute will and pleasure that you depart out of Carthages " which they have resolved to destroy; and that you remove " into any other part of your dominions, as you shall think. " proper, provided it be at the distance of eighty stadia + " from the fea."

(c) The instant the conful had pronounced this fulminating decree, nothing was heard among the Carthaginians but las mentable shrieks and howlings. Being now in a manner thunk der-ftruck, they neither knew where they were, nor what they did; but rolled themselves in the dust, tearing their cloaths, and unable to vent their grief any otherwise, but by broken fighs and deep groans. Being afterwards a little recovered, they lifted up their hands with the air of suppliants. one moment towards the gods, and the next towards the Roa mans, imploring their mercy and justice with regard to a people, who would foon be reduced to the extremes of despairs But as both the gods and men were deaf to their fervent prayers, they foon changed them into reproaches and imprecations; bidding the Romans call to mind, that there were such beings as avenging deities, whose severe eyes were for ever open on guilt and treachery. The Romans themselves could not refrain from tears at so moving a spectacle, but their resolution was fixed. The deputies could not even prevail fo far, as to get the execution of this order suspended, till they should have an opportunity of presenting themselves again before the se-

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<sup>(</sup>b) Appian. p. 46.

<sup>\*</sup> Balifiæ or Catapulta.

<sup>(</sup>c) Ibid. p. 46-53.

<sup>+</sup> Four leagues, or twelve miles.

nate, if possible, to get it revoked. They were forced to fet

out immediately, and carry the answer to Carthage.

(d) The people waited for their return with such an impatience and terror, as words could never express. It was scarce possible for them to break through the croud, that slocked round them, to hear the answer, which was but too strongly painted in their faces. When they were come into the senate, and had declared the barbarous orders of the Romans, a general shrick informed the people of their too lamentable fate; and, from that instant, nothing was seen and heard in every part of the city, but howling and despair, madness and fury.

The reader will here give me leave to interrupt the course of the history for a moment, to reflect on the conduct of the Romans. It is great pity that the fragment of Polybius, where an account is given of this deputation, should end exactly in the most affecting part of this event. I should fet a much higher value on one short reslection of so judicious an author, than on the long harangues which Appian ascribes to the deputies and the conful. I can never believe, that fo rational, judicious, and just a man as Polybius, could have approved the proceedings of the Romans on the present occasion. We do not here discover, in my opinion, any of the characteristicks which distinguished them antiently; that greatness of foul, that rectitude, that utter abhorrence of all mean artifices, frauds, and impostures, which, as is somewhere said, formed no part of the Roman genius; Minime Romanis artibus. Why did not the Romans attack the Carthaginians by open force? Why should they declare expressly in a treaty (a most folemn and facred thing) that they allowed them the full enjoyment of their liberties and laws; and understand, at the same time, certain private conditions, which proved the entire ruin of both? Why should they conceal, under the scandalous omission of the word city in this treaty, the black design of destroying Carthage; as if, beneath the cover of such an equivocation, they might destroy it with justice? In fine, why did the Romans not make their last declaration, till after they had extorted from the Carthaginians, at different times, their hostages and arms; that is, till they had absolutely rendered them incapable of disobeying their most arbitrary commands? Is it not manifest, that Carthage, notwithstanding all its defeats and losses, though it was weakened and almost exhausted, was still a terror to the Romans, and that they were perfuaded, they were not able to conquer it by force of arms? It is very dangerous to be possessed of so much power, as may enable

one to commit injustice with impunity, and with a prospect of being a gainer by it. The experience of all ages shews, that states seldom scruple to commit injustice, when they think it

will conduce to their advantage.

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(e) The noble character which Polybius gives of the Achæans, differs widely from what was practifed here. These people, fays he, far from using artifice and deceit with regard to their allies, in order to enlarge their power; did not think themselves allowed to employ them even against their enemies, confidering only those victories as solid and glorious, which were obtained fword in hand, by dint of courage and bravery. He owns in the same place, that there then remained among the Romans, but very faint traces of the antient generofity of their ancestors; and he thinks it incumbent on him, (as he declares) to make this remark, in opposition to a maxim which was grown very common in his time, among persons in the administration of governments, who imagined, that honesty is inconfistent with good policy; and that it is impossible to fucceed in the administration of state affairs, either in war or peace, without using fraud and deceit on some occasions.

(f) I now return to my subject. The consuls made no great haste to march against Carthage, not suspecting they had reason to be under any apprehensions from that city, as it was now difarmed. However, the inhabitants took the opportunity of this delay, to put themselves in a posture of defence, being all unanimously resolved not to quit the city. They appointed as general, without the walls, Asdrubal, who was at the head of twenty thousand men; and to whom deputies were fent accordingly, to intreat him to forget, for his country's fake, the injustice which had been done him, from the dread they were under of the Romans. The command of the troops, within the walls, was given to another Afdrubal, grandson of Masinissa. They then applied themselves in making arms with incredible expedition. The temples, the palaces, the open markets and squares, were all changed into so many arfenals, where men and women worked day and night. Every day were made an hundred and forty shields, three hundred fwords, five hundred pikes or javelins, a thouland arrows, and a great number of engines to discharge them; and, because they wanted materials to make ropes, the women cut off their hair, and abundantly supplied their wants on this

(g) Masinissa was very much disgusted at the Romans, because,

<sup>(</sup>e) Polyb. l. ziii. p. 671, 672. (f) Appian. p. 55. Strabo, l. zvii, p. 833. (g) Pag. 55.

cause, after he had extremely weakened the Carthaginians, they came and reaped the fruits of his victory, without acquainting him in any manner with their design, which circum-

stance caused some coldness between them.

(b) During this interval, the confuls were advancing towards the city, in order to besiege it. As they expected nothing less than a vigorous refistance, the incredible resolution and courage of the besieged filled them with the utmost astonish-The Carthaginians were for ever making the boldest fallies, in order to repulse the besiegers, to burn their engines, and harass their foragers. Censorinus attacked the city on one side, and Manilius on the other. Scipio, afterwards surnamed Africanus, was then a tribune in the army; and diffinguished himself above the rest of the officers, no less by his prudence than by his bravery. The conful, under whom he fought, committed many overfights, by his refusing to follow his advice. This young officer drew the troops from feveral dangers into which their imprudent leaders had plunged them. A renowned person, Phamæas by name, who was general of the enemy's cavalry, and continually harassed the foragers, did not dare ever to keep the field, when it was Scipio's turn to support them; so capable was he to order his troops, and post himself to advantage. So great and universal reputation, excited fome envy against him in the beginning; but as he behaved, in all respects, with the utmost modesty and reserve, that envy was foon changed into admiration; fo that when the fenate fent deputies to the camp, to enquire into the state of the fiege, the whole army give him unanimously the highest commendations; the foldiers, as well as officers, nay, the very generals, extolled the merit of young Scipio: So necesfary is it for a man to foften, if I may be allowed the expreffion, the splendor of his rising glory, by a sweet and modest carriage; and not to excite the jealoufy of people, by haughty and felf-sufficient behaviour, as it naturally awakens pride in others, and makes even virtue itself odious!

(i) About the same time Masinissa, finding his end approach, sent to desire a visit from Scipio, in order that he might invest him with full powers, to dispose, as he should see proper, of his kingdom and estate, in behalf of his children. But, on Scipio's arrival, he found that monarch dead. Masinissa had commanded them, with his dying breath, to sollow implicitly the directions of Scipio, whom he appointed to be a kind of father and guardian to them. I shall give

<sup>(</sup>b) Appian. pag. 53-58. (i) A. M. 3857. A. Rom. 601. Strabo, le xvii. p. 63.

no farther account here of the family and posterity of Masinissa, because that would interrupt too much the history of Carthage.

(k) The high efteem which Phamæas had entertained for Scipio, induced him to forsake the Carthaginians, and go over to the Romans. Accordingly he joined him with above

two thousand horse, and did great service at the siege.

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(1) Calpurnius Piso the consul, and L. Mancinus his lieutenant, arrived in Africa in the beginning of the spring. Nothing remarkable was transacted during this campaign. The Romans were even defeated on several occasions, and carried on the siege of Carthage but slowly. The besieged, on the contrary, had recovered their spirits. Their troops were considerably increased, they daily got new allies; and even sent an express as far as Macedonia, to the counterfeit Philip\*, who passed for the son of Perseus, and was then engaged in a war with the Romans; to exhort him to carry it on with vigour, and promising to surnish him with money and ships.

(m) This news occasioned some uneasiness at Rome. People began to doubt the fuccess of a war, which grew daily more uncertain, and was more important than had at first been imagined. As much as they were diffatisfied with the dilatoriness of the generals, and exclaimed at their conduct, so much did they unanimously agree in applauding young Scipio, and extolling his rare and uncommon virtues. He was come to Rome, in order to stand candidate for the edileship. The instant he appeared in the assembly, his name, his courtenance, his reputation, a general perfuasion that he was defigned by the gods to end the third Punick war, as the first Scipio, his grandfather by adoption, had terminated the second; these several circumstances made a very strong impresfion on the people; and though it was contrary to law, and therefore opposed by the ancient men, instead of the edileship which he fued for, the people, difregarding for once the laws, conferred the confulship upon him (n), and assigned him Africa for his province, without casting lots for the provinces, as usual, and as Drusus his collegue demanded.

(o) As foon as Scipio had compleated his recruits, he fet out for Sicily, and arrived foon after in Utica. He came very feafonably for Mancinus, Pifo's lieutenant, who had rashly fixed himself in a post where he was surrounded by the enemy; and would have been cut to pieces, had not, that very morn-

65. (1) Pag. 66. (m) Pag. 68. (n)

<sup>(</sup>k) Strabo, l. xvii p. 65. A. M. 3858. A. Rom. 602. \* Andrifcus.

<sup>(1)</sup> Pag. 66. (m) Pag. 68. (e) Appranap. 69.

ing, the new conful, who, at his arrival, heard of the danger he was in, re-embarked his troops in the night, and failed

with the utmost speed to his assistance.

(p) Scipio's first care, after his arrival, was to revive the discipline among the troops, which he found had been entirely neglected. There was not the least regularity, subordination, or obedience. Nothing was attended to but rapine, feasting, and diversions. He drove from the camp all useless persons, settled the quality of the provisions he would have brought in by the sutlers, and allowed of none but what were plain and fit for soldiers, studiously banishing all things of a dainty, suxurious kind.

After he had made these regulations, which cost him but little time and pains, because he himself first set the example, he was perfuaded that those under him were soldiers, and thereupon he prepared to carry on the fiege with vigour. Having ordered his troops to provide themselves with axes, levers, and scaling ladders, he led them, in the dead of the night, and without the least noise, to a district of the city called Megara; when ordering them to give a fudden and general shout, he attacked it with great vigour. The enemy, who did not expect to be attacked in the night, were, at first, in the utmost terror; however, they defended themselves so courageously, that Scipio could not scale the walls. But perceiving a tower that was forfaken, and which flood without the city, very nearthe walls; he detached thither a party of intrepid foldiers, who, by the help of \* pontons, got from the tower on the walls, and from thence into Megara, whose gates they broke down. Scipio entered it immediately after, and drove the enemies out of that post; who terrified at this unexpected affault, and imagining that the whole city was taken, fled into the citadel, whither they were followed even by those forces that were encamped without the city, who abandoned their camp to the Romans, and thought it necessary for them to fly to a place of security.

(4) Before I proceed further, it will be proper to give some account of the situation and dimensions of Carthage, which, in the beginning of the war against the Romans, contained seven hundred thousand inhabitants. It stood at the bottom of a gulf, surrounded with the sea, and in the form of a pen-insula, whose neck, that is, the isthmus which joined it to the continent, was twenty-sive stadia, or a league and a quarter in breadth. The peninsula was three hundred and sixty stadia, or eighteen leagues round. On the west side there pro-

jecte

<sup>(</sup>p) Appian. p. 70. (q) Ib. p. 56. & l. bii. Strabo, l. xvii. p. 832,

\* A fort of a moveable bridge.

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jected from it a long neck of land, half a fladium, or twelve fathoms broad; which advancing into the sea, divided it from a morafs, and was fenced on all fides with rocks and a fingle wall. On the fouth fide, towards the continent, where stood the citadel called Byrsa, the city was surrounded with a triple wall, thirty cubits high, abstracted from the parapets and towers, with which it was flanked all round at equal distances, each interval being fourscore fathoms. Every tower was four stories high, and the walls but two; they were arched, and in the lower part were stalls large enough to hold three hundred elephants with their fodder, &c. over these were stables for four thousand horses, and losts for their food. There likewise was room enough to lodge twenty thousand foot, and four thousand horse. In fine, all these were contained within the walls. The walls were weak and low in one place only; and that was a neglected angle, which began at the neck of land above-mentioned, and extended as far as the harbours, which were on the west side. Two of these communicated with each other, and had but one entrance, seventy feet broad, thut up with chains. The first was appropriated for the merchants, and had several distinct habitations for the seamen. The fecond, or inner harbour, was for the thips of war, in the midst of which stood an island, called Cothon, lined, as the harbour was, with large keys, in which were distinct receptacles (r) for sheltering from the weather two hundred and twenty ships; over these were magazines or store-houses, wherein was lodged whatever is necessary for arming and equipping fleets. The entrance into each of these receptacles was adorned with two marble pillars of the Ionick order: So that both the harbour and the island represented on each side two magnificent galleries. In this island was the admiral's palace; and as it flood opposite to the mouth of the harbour, he could from thence discover whatever was doing at sea, though no one, from thence, could fee what was transacting in the inward part of the harbour. The merchants, in like manner, had no prospect of the men of war; the two ports being separated by a double wall, each having its particular gate that led to the city, without passing through the other harbour. (s) So that Carthage may be divided into three parts: The harbour, which was double, and called fometimes Cothon, from the little island of that name: The citadel, named Byrsa: The city properly fo called, where the inhabitants dwelt, which lay round the citadel, and was called Megara. At

(r) Newcoinus, Strabo.

(1) Boch. in Phal. p. 512.

(1) At day-break, Asdrubal \* perceiving the ignominious defeat of his troops, in order that he might be revenged on the Romans, and, at the same time, deprive the inhabitants of all hopes of accommodation and pardon, brought all the Roman prisoners he had taken, upon the walls, in sight of the whole army. There he put them to the most exquisite torture; putting out their eyes, cutting off their noses, ears, and singers; tearing their skin to pieces with iron rakes or harrows, and then threw them headlong from the top of the battlements. So inhuman a treatment silled the Carthaginians with horror: However, he did not spare even them; but murdered many senators who had been so brave as to oppose his tyranny.

(u) Scipio, finding himself absolute master of the Ilthmus, burnt the camp, which the enemy had deserted, and built a new one for his troops. It was in a square form, surrounded with large and deep intrenchments, and fenced with strong palifades. On the fide which faced the Carthaginians, he built a wall twelve feet high, flanked at proper distances with towers and redoubts; and, on the middle tower, he erected a very high wooden fort, from whence could be feen whatever was doing in the city. This wall was equal to the whole breadth of the Ishmus, that is, twenty-five stadia +. The enemy, who were within arrow-shot of it, employed their utmost efforts to put a flop to this work; but, as the whole army worked at it day and night, without intermission, it was finished in twenty-four days. Scipio reaped a double advantage from this work: First, his forces were lodged more safely and commodiously than before: Secondly, he cut off all provisions from the befieged, to whom none could be brought but by land; which distressed them exceedingly, both because the sea is frequently very tempestuous in that place, and because the Roman fleet kept a strict guard. This proved one of the chief causes of the famine which raged soon after in the city. Befides, Asdrubal distributed the corn that was brought, only among the thirty thousand men who served under him, without regard to what became of the inhabitants.

(w) To distress them still more, by the want of provisions, Scipio attempted to stop up the mouth of the staven, by a mole, beginning at the abovementioned neck of land, which was near the harbour. The besieged looked, at first, upon this attempt as ridiculous, and accordingly they insulted the work-

men :

(t) Appian. p. 72. (u) Pag. 73. (w) Pag. 74.

It was be who at first commanded to be put to death, be got the command of without the city, but having caused the the troops within the walls.

other Asdrubal, Masinissa's grandson, four miles and three quarters.

men: But, at last, seeing them make an astonishing progress every day, they began to be afraid; and to take such measures as might, if possible, render the attempt unsuccessful. Every one, to the women and children, fell to work, but so privately, that all Scipio could learn from the prisoners, was, that they had heard a great noise in the harbour, but did not know the cause or occasion of it. At last, all things being ready, the Carthaginians opened, on a sudden, a new outlet, on the other fide of the haven; and appeared at fea with a numerous fleet, which they had then built with the old materials found in their magazines. It is generally allowed, that had they attacked the Roman fleet directly, they must infallibly have taken it; because, as no such attempt was expected, and every man was otherwise employed, the Carthaginians would have found it without rowers, foldiers, or officers. But the ruin of Carthage, fays the historian, was decreed. Having therefore only offered a kind of infult or bravado to the Romans, they returned into the harbour.

(x) Two days after, they brought forward their ships, with a resolution to fight in good earnest, and sound the enemy ready for them. This battle was to determine the fate of both parties. It lasted a long time, each exerting themselves to the utmost; the one to save their country reduced to the last extremity, and the other to compleat their victory. During the fight, the Carthaginian brigantines running along under the large Roman ships, broke to pieces sometimes their sterns, and at other times their rudders and oars; and when brickly attacked, retreated with surprizing swiftness, and returned immediately to the charge. At last, after the two armies had fought with equal success till sun-set, the Carthaginians thought proper to retire; not that they believed themselves overcome, but in order to begin the fight again on the morrow. Part of their ships, not being able to run swiftly enough into the harbour, because the mouth of it was too narrow, took shelter under a very spacious terrass, which had been thrown up against the walls to unload goods, on the fide of which a small rampart had been raised during this war, to prevent the enemy from possessing themselves of it. Here the fight was again renewed with more vigour than ever, and lasted till late at night. The Carthaginians suffered very much, and the few ships of theirs, which got off, sailed for refuge to the city, Morning being come, Scipio attacked the terrafs, and carried it, though with great difficulty; after which he posted and fortified himself on it, and built a brick wall close to those of CS

the city, and of the same height. When it was finished, he commanded four thousand men to get on the top of it, and to discharge from it a perpetual shower of darts and arrows upon the enemy, which did great execution; because, as the two walls were of equal height, there was scarce one dart without

effect. Thus ended this campaign.

(y) During the winter-quarters, Scipio endeavoured to overpower the enemy's troops without the city, who very much
haraffed the troops that brought his provisions, and protected
such as were sent to the besieged. For this purpose he attacked a neighbouring fort, called Nepheris, where they used
to shelter themselves. In the last action, above seventy thousand of the enemy, as well soldiers as peasants, who had been
inlisted, were cut to pieces; and the fort was carried with
great difficulty, after sustaining a siege of two and twenty
days. The seizure of this fort was sollowed by the surrender
of almost all the strong-holds in Africa; and contributed very
much to the taking of Carthage itself, into which, from that
time, it was almost impossible to bring any provisions.

(z) Early in the spring, Scipio attacked, at one and the

same time, the harbour called Cothon, and the citadel. Having possessed himself of the wall which surrounded this port, he threw himself into the great square of the city that was near it, from whence was an afcent to the citadel, up three freets, on each fide of which were houses, from the tops whereof a shower of darts were discharged upon the Romans, who were obliged, before they could advance farther, to force the houses they came first to, and post themselves in them, in order to dislodge from thence the enemy who fought from the neighbouring houses. The combat which was carried on from the tops, and in every part of the houses, continued fix days, during which a dreadful flaughter was made. To clear the streets, and make way for the troops, the Romans dragged afide, with hooks, the bodies of fuch of the inhabitants as had been flain, or precipitated headlong from the houses; and threw them into pits, the greatest part of them being still alive and panting. In this toil, which lasted fix days and as many nights, the foldiers were relieved from time to time, by

himself leisure to take the least refreshment.

(a) There was still reason to believe, that the siege would

fresh ones, without which they would have been quite spent. Scipio was the only person who did not take a wink of sleep all this time; giving orders in all places, and scarce allowing

<sup>(</sup>y) Appian, p. 78. (x) A. M. 3859. A. Rem. 602. Appian, pag. 79.

last much longer, and occasion a great effusion of blood. But on the feventh day, there appeared a company of men in a suppliant posture and habit, who defired no other conditions, but that the Romans would please to spare the lives of all those who should be willing to leave the citadel; which request was granted them, only the deferters were excepted. Accordingly there came out fifty thousand men and women, who were fent into the fields under a strong guard. The deserters, who were about nine hundred, finding they would not be allowed quarter, fortified themselves in the temple of Æsculapius, with Asdrubal, his wife, and two children; where, though their number was but small, they might have held out a long time, because the temple stood on a very high hill, upon rocks, to which the ascent was by fixty steps. But at last, exhausted by hunger and watchings, oppressed with fear, and seeing their destruction at hand, they lost all patience; when, abandoning the lower part of the temple, they retired to the uppermost flory, and resolved not to quit it but with their lives.

In the mean time Afdrubal, being defirous of faving his own life, came down privately to Scipio, carrying an olive-branch in his hand, and threw himfelf at his feet. Scipio shewed him immediately to the deferters, who, transported with rage and fury at the fight, vented millions of imprecations against. him, and fet fire to the temple. Whilst it was lighting, we are told, that Afdrubal's wife, dressing herself as splendidly as possible, and placing herself with her two children in fight of Scipio, addressed him with a loud voice : "I call not down, " fays she, curses upon thy head, O Roman; for thou only " takest the privilege allowed by the laws of war: But may the gods of Carthage, and thou in concert with them, pu-" nish, according to his deserts, the falle wretch, who has " betrayed his country, his gods, his wife, his children !" Then, directing herfelf to Afdrubal, " Perfidious wretch, " fays she; thou basest of creatures! this fire will presently " confume both me and my children; but as to thee, (too " shameful general of Carthage) go-adorn the gay triumph of thy conqueror-fuffer, in the fight of all Rome, the tor-" tures thou so justly deservest!" She had no sooner pronounced these words, but seizing her children, she cut their throats, threw them into the flames, and afterwards rushed into them herfelf; in which she was imitated by all the deserters.

(b) With regard to Scipio, when he saw this famous city, which had flourished seven hundred years, and might have been compared to the greatest empires, on account of the extent of

its dominions both by sea and land; its mighty armies; its sleets, elephants, and riches; and that the Carthaginians were even superior to other nations, by their courage and greatness of soul; as notwithstanding their being deprived of arms and ships, they had sustained, for three whole years, all the hardships and calamities of a long siege; seeing, I say, this city entirely ruited, historians relate, that he could not refuse his tears to the unhappy sate of Carthage. He reslected, that cities, nations, and empires, are liable to revolutions no less than particular men; that the like sad sate had befallen Troy, anciently so powerful; and, in later times, the Assyrians, Medes, and Persians, whose dominions were once of so great an extent; and lastly, the Macedonians, whose empire had been so glorious throughout the world. Full of these mournful ideas, he repeated the following verses of Homer,

"Εσσεται ήμας, όταν συτ' όλώλη 'Ίλι içà, Καὶ Πείαμο κ λαὸς ἐῦμμελίω Πειάμοιο.

N. 8. 164, 165.

The day shall come, that great avenging day, Which Troy's proud glories in the dust shall lay, When Priam's pow'rs and Priam's self shall fall, And one prodigious ruin swallow all.

POPE.

thereby denouncing the future destiny of Rome, as he himself confessed to Polybius, who desired Scipio to explain himself on that occasion.

Had the truth enlightened his soul, he would have discovered what we are taught in the Scriptures, that (c) because of unrighteous dealings, injuries, and riches got by deceit, a kingdom is translated from one people to another. Carthage is destroyed, because its avarice, persidiousness, and cruelty, have attained their utmost height. The like sate will attend Rome, when its luxury, ambition, pride, and unjust usurpations, concealed beneath a specious and delusive shew of justice and virtue, shall have compelled the sovereign Lord, the disposer of empires, to give the universe an important lesson in its fall:

(d) Carthage being taken in this manner, Scipio gave the plunder of it (the gold, filver, statues, and other offerings which should be found, in the temples excepted) to his soldiers for some days. He afterwards bestowed several military

rewards

<sup>(</sup>c) Eccles. x. 8. (d) A. M. 3859. A. Carth. 701. A. Rom. 693. Ant. J. C. 145. Appian. p. 83.

rewards on them, as well as on the officers, two of whom had particularly distinguished themselves, viz. Tib. Gracchus, and Calus Fannius, who first scaled the walls. After this, adorning a very small ship (an excellent failer) with the enemy's spoils, he sent it to Rome with the news of the victory.

(e) At the same time he ordered the inhabitants of Sicily to come and take possession of the pictures and statues which the Carthaginians had plundered them of in the former wars. When he restored, to the citizens of Agrigentum, Phalaris's famous bull \*, he told them that this bull, which was, at one and the fame time, a monument of the cruelty of their ancient kings. and of the lenity of their present sovereigns, ought to make them fensible, which would be most advantageous for them, to live under the yoke of Sicilians, or the government of the Romans.

Having exposed to fale part of the spoils of Carthage, he commanded, on the most severe penalties, his family not to take, or even buy any of them; so careful was he to remove from himself, and all belonging to him, the least suspicion of avarice.

(f) When the news of the taking of Carthage was brought to Rome, the people abandoned themselves to the most immoderate transports of joy, as if the publick tranquillity had They revolved in their not been fecured till that instant. minds, all the calamities which the Carthaginians had brought upon them, in Sicily, in Spain, and even in Italy, for fixteen years together; during which, Hannibal had plundered four hundred towns, deftroyed three hundred thousand men, and reduced Rome itself to the utmost extremity. Amidst the remembrance of these past evils, the people in Rome would ask one another, whether it were really true that Carthage was in All ranks and degrees of men emulously strove who should shew the greatest gratitude towards the gods; and the citizens were, for many days, employed wholly in folemn facrifices, in publick prayers, games, and spectacles.

(g) After these religious duties were ended, the senate sent ten commissioners into Africa, to regulate, in conjunction with Scipio, the fate and condition of that country, in times to come. The first care was to demolish whatever was still re-

maining

(f) Ibid. (e) Appian. p. 83. (g)-Pag. 84.

culis utilius, suisne fervire, an po- | Cicer. Verr. vi. n. 73.

Quem taurum Sc pio cum redde- | pulo R. obtemperare, cum idem moret Agrigentinis, dixisse dicitur, æqu-um esse illos cogitare utrum esset Si- & nostræ mansuetudinis haberent.

maining of Carthage \*. Rome t, though mistress of almost the whole world, could not believe herfelf fafe as long as even the name of Carthage was in being: So true it is, that an inveterate hatred, fomented by long and bloody wars, lasts even beyond the time when all cause of fear is removed; and does not cease, till the object that occasions it is no more. Orders were given, in the name of the Romans, that it should never be inhabited again; and dreadful imprecations were denounced against those, who, contrary to this prohibition, should attempt to rebuild any parts of it, especially those called Byrsa and Megara. In the mean time, every one who defired it, was admitted to see Carthage: Scipio being well pleased, to have people view the fad ruins of a city which had dared to contend with Rome for empire t. The commissioners decreed further. that those cities, which, during this war, had joined with the enemy, should all be rased, and their territories be given to the Roman allies; they particularly made a grant to the citizens of Utica, of the whole country lying between Carthage and Hippo. All the rest they made tributary, and reduced it into a Roman province, whither a prætor was fent annually.

(b) All matters being thus fettled, Scipio returned to Rome. where he made his entry in triumph. So magnificent a one had never been feen before; the whole exhibiting nothing but flatues, rare invaluable pictures, and other curiofities, which the Carthaginians had, for many years, been collecting, in other countries; not to mention the money carried into the

publick treasury, that amounted to immense sums.

(i) Notwithstanding the great precautions which were taken, to hinder Carthage from being ever rebuilt, in less than thirty years after, and even in Scipio's life-time, one of the Gracchi, to ingratiate himself with the people, undertook to found it a-new, and conducted thither a colony confifting of fix thoufand citizens for that purpose. The senate, hearing that the workmen had been terrified by many unlucky omens, at the time

(i) Ibid. p. 85. Plut. in vit. Gracch. p. 839. (b) Appian. p. 84.

this famous city, by what Florus Says, wiz. that it was seventeen days on fire, before it could be all confumed. Quanta urbs delata fit, ut de cæteris taceam, vel ignium mora probari potest: Quippe per continuos decem & feptem dies vix potuit incendium extingoi. Lib. ii. c. 15.

† Neque se Roma, jam terrarum orbe superato, securam speravit fore,

· We may guess at the dimensions of | fi nomen usquam maneret Carthaginis. Adeo odium certaminibus ortum, ultra metum durat, & ne in victis quidem deponitur, neque ante invilum effe definit, quam effe defiit. Vel. Paterc. 1, i. c. 12.

> I Ut ipfe locus corum, qui cum hac urbe de imperio certarunt, vestigia calamitatis oftenderet. Agrar. ii.

D. 50.

time they were tracing the limits, and laying the foundations of the new city, would have suspended the attempt; but the tribune, not being over-scrupulous in religious matters, carried on the work, notwithstanding all these bad presages, and finished it in a few days. This was the first Roman colony that ever was fent out of Italy.

It is probable, that only a kind of huts were built there, fince we are told, that when Marius retired hither, in his flight to Africa, he lived in a mean and poor condition amid the ruins of Carthage, consoling himself by the fight of so aftonishing a spectacle; himself ferving, in some measure, as

a consolation to that ill-fated city.

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(k) Appian relates, that Julius Cæfar, after the death of Pompey, having croffed into Africa, faw, in a dream, an army composed of a prodigious number of soldiers, who, with terre in their eyes, called him; and that, Rruck with the vision, he writ down in his pocket-book the defian which he formed on this occasion, of rebuilding Carrhage and Corinth; but that having been murdered foon after by the conspirators, Augustus Cæsar, his adopted son, who found this memorandum among his papers, rebuilt Carthage near the spot where it flood formerly, in order that the imprecations which had been vented, at the time of its destruction, against those who should

presume to rebuild it, might not fall upon him.

(1) I know not what foundation Appian has for this story; but we read in Strabo, that Carthage and Corinth were rebuilt at the same time by Cæsar, to whom he gives the name of God, by which title, a little before (m), he had plainly intended Julius Cæsar; and Plutarch (n), in the life of that emperor, ascribes expressly to him, the establishment of these: two colonies; and observes, that one remarkable circumstance in these two cities is, that as both had been taken and destroyed together, they likewise were rebuilt and repeopled at the same time. However this be, Strabo affirms, that, in his time, Carthage was as populous as any city in Africa; and it rose to be the capital of Africa, under the succeeding emperors. It existed, for about seven hundred years after, in splendor, but at last was so compleatly destroyed by the Saracens, in the beginning of the feventh century, that neither its name, nor the least footsteps of it are known, at this time, in the country.

(k) Appian. p. 85. (1) Ibid. l. xvii. p. 833. (m) Pag. 83. (n) Pag. 733.

Marius cursum in Africam di-jilla intuens Marium, alter alteri pos-sexit, inopemque vitam in tugurio fent esse solatio. Vel. Patere, l. ile

ruinarum Carthaginienfium toleravit: | c. 19. cum Marius afpiciens Carthaginem,

A digression on the manners and character of the second SCIPIO AFRICANUS.

CIPIO, the destroyer of Carthage, was son to the famous Paulus Æmilius, who conquered Perseus, the last king of Macedon; and consequently grandson to that Paulus, who loft his life in the battle of Cannæ. He was adopted by the fon of the great Scipio Africanus, and called Scipio Æmilianus; the names of the two families being fo united, pursuant to the law of adoptions. Our \* Scipio, supported, with equal luftre, the honour and dignity of both houses, being possessed of all the exalted qualities of the sword and gown. The whole tenor of his life, says an historian, whether with regard to his actions, his thoughts, or words, was confpicuous for its great beauty and regularity. He distinguished himself particularly (a circumstance seldom found at that time in perfons of the military profession) by his exquisite taste for polite literature, and all the sciences; as well as by the uncommon regard he shewed to learned men. It is universally known, that he was reported to be the author of Terence's comedies, the most polite and elegant writings which the Romans could boast. We are told of Scipio +, that no man could blend more happily repose and action, nor employ his leifure hours with greater delicacy and taste: Thus was he divided between arms and books, between the military labours of the camp, and the peaceful employment of the cabinet; in which he either exercised his body in toils of war, or his mind in the fludy of the sciences. By this he shewed, that nothing does greater honour to a person of distinction, of what quality or profession soever he be, than the adorning his soul with knowledge. Cicero, speaking of Scipio, says, I that he always had Xenophon's works in his hands, which are fo famous for the folid and excellent inffructions they contain both in regard to war and policy.

(o) He owed this exquisite taste for polite learning and the sciences, to the excellent education which Paulus Æmilius beflowed

(6) Plut, in vit, Æmil. Paul.

nentiffimus feculi fui, qui nihil in vita | ercuit. Ibid. c. 13. mifi laudandum aut fecit aut dixit aut [ Senfit. Vel. Paterc. l. i. c. 12.

+ Neque enim quisquam hoc Scipione elegantius intervalla negotiorum |

Scipio Æmifianus, vir avitis P. otio dispunxit: Semperque aut belli Africani paternisque L. Pauli virtuti- aut pacis serviit artibus, semper inter bus fimillimus, omnibus belli ac togæ arma ac ftudia versatus, aut corpus dotibne, ingeniique ac fludiorum emi- | periculis, aut animum disciplinis ex-

1 Africanus femper Socraticum Xenophontem in manibus habebat, Tufc. Quaft. 1. ii. n. 62.

stowed on his children. He had put them under the ablest masters in every art; and did not spare any cost on that occasion, though his circumstances were very narrow: P. Æmilius himself was present at all their lessons, as often as the affairs of government would permit; becoming, by this means, their

chief præceptor.

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(p) The strict union between Polybius and Scipio sinished the exalted qualities, which, by the superiority of his genius and disposition, and the excellency of his education, were already the subject of admiration. Polybius, with a great number of Achaians, whose sidelity the Romans suspected during the war with Perseus, was detained in Rome, where his merit soon attracted the eyes, and made his conversation the desire of all persons of the highest quality in that city. Scipio, when scarce eighteen, devoted himself entirely to Polybius; and considered, as the greatest felicity of his life, the opportunity he had of being instructed by so great a master, whose society he preferred to all the vain and idle amusements which are generally so eagerly pursued by young persons.

Polybius's first care was, to inspire Scipio with an aversion for those equally dangerous and ignominious pleasures, to which the Roman youth were so strongly addicted; the greatest part of them being already depraved and corrupted, by the luxury and licentiousness which riches and new conquests had introduced in Rome. Scipio, during the first five years that he continued in so excellent a school, made the greatest improvement in it; and, despising the levity and wantonness, as well as the pernicious examples of persons of the same age with himself, he was looked upon, even at that time, as a shining

model of discretion and wisdom.

From hence, the transition was easy and natural, to generosity, to a noble disregard of riches, and to a laudable use of them; all virtues so requisite in persons of illustrious birth, and which Scipio carried to the most exalted pitch, as appears from some instances of this kind related by Polybius, and

highly worthy our admiration.

Æmilia, wife of the first Scipio Africanus, and mother of him who had adopted the Scipio mentioned here by Polybius, had bequeathed, at her death, a great estate to the latter. This lady, besides the diamonds and jewels which are worn by women of her high rank, possessed a great number of gold and silver vessels used in sacrifices, together with several splendid equipages, and a considerable number of slaves of both sexes;

<sup>(</sup>p) Excerpt. è Polyb. p. 147-163.

She was fifter of Paulus Æmilius, father of the second Scipio Africanus.

the whole suited to the august house into which she had married. At her death, Scipio made over all those rich possessions to Papiria his mother, who having been divorced a considerable time before by Paulus Æmilius, and not being in circumstances to support the dignity of her birth, lived in great obscurity, and never appeared in the assemblies or publick ceremonies. But when she again frequented them with a magnishent train, this noble generosity of Scipio did him great honour, especially in the minds of the ladies, who expariated on it in all their conversations, and in a city, whose inhabitants, says Polybius, were not easily prevailed upon to part with their

money.

Scipio was no less admired on another occasion. He was bound, by a condition in the will, to pay, at three different times, to the two daughters of Scipio his grandfather by adoption, half their portions, which amounted to fifty thousand French crowns . The time for the payment of the first sum being expired, Scipio put the whole money into the hands of a banker. Tiberius Gracchus, and Scipio Nafica, who had married the two fifters, imagining that Scipio had made a mistake, went to him, and observed, that the laws allowed him three years to pay this fum in, and at three different times. Young Scipio answered, that he knew very well what the laws directed on this occasion; that they might indeed be executed in their greatest rigour with strangers, but that friends and relations ought to treat one another with a more generous implicity; and therefore defired them to receive the whole fum. They were struck with fuch admiration at the generofity of their kinsman, that in their return home, they reproached + themselves for their narrow way of thinking, at a time when they made the greatest figure, and had the highest regard paid to them, of any family in Rome. This generous action, fays Polybius, was the more admired, because no person in Rome, so far from consenting to pay fifty thousand crowns before they were due, would pay even a thousand before the time for payment was elapsed.

It was from the same noble spirit, that two years after, Paulus Æmilius his sather being dead, he made over to his brother Fabius, who was not so wealthy as himself, the part of their sather's estate which was his (Scipio's) due, (amounting to above threescore thousand crowns;) in order that there might not be so great a disparity between his fortune and that

of his brother.

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Or, 11,250 l. fterling.

र् Катерушейтеς गाँड वर्गेग्य मामुक्तेवर्शवद्

This Fabius being defirous to exhibit a show of gladiators after his father's decease, in honour of his memory (as was the custom in that age) and not being able to defray the expences on this occasion, which amounted to a very heavy sum, Scipio made him a present of fifteen thousand crowns, in or-

der to defray at least half the charges of it.

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The splendid presents which Scipio had made his mother Papiria, reverted to him, by law as well as equity, after her demise; and his sisters, according to the custom of those times, had not the least claim to them. Nevertheless, Scipio thought it would have been dishonourable in him, had he taken them back again. He therefore made over to his sisters, whatever he had presented to their mother, which amounted to a very considerable sum; and by this fresh proof of his glorious disregard of wealth, and the tender friendship he had for his family, acquired the applause of the whole city.

These different benefactions, which amounted all together to a prodigious sum, seem to have received a brighter lustre from the age in which he bestowed them, he being still very young; and yet more from the circumstances of the time when they were presented, as well as the kind and obliging carriage

he assumed on those occasions.

The incidents I have here given, are so repugnant to the maxims of this age, that there might be reason to fear, the reader would confider them merely as the rhetorical flourishes of an historian, who was prejudiced in favour of his hero; if it was not well known, that the predominant characteristick of Polybius, by whom they are related, is a fincere love for truth, and an utter aversion to adulation of every kind. the very passage whence this relation is extracted, he thought it would be necessary for him to be a little guarded, where he expatiates on the virtuous actions and rare qualities of Scipio; and he observes, that as his writings were to be perused by the Romans, who were perfectly well acquainted with all the particulars of this great man's life, he would certainly be animadverted upon by them, should he venture to advance any falfhood; an affront, to which it is not probable that an author, who is ever so little tender of his reputation, would expose himself, especially if no advantage was to accrue to him from it.

We have already observed, that Scipio had never given into the fashionable debaucheries and excesses to which the young people at Rome so wantonly abandon themselves. But he was sufficiently compensated for this self-denial of all destructive pleasures, by the vigorous health he enjoyed all the rest of his life, which enabled him to taste pleasures of a much purer and more exalted kind, and to perform the great actions that re-

flected fo much glory upon him.

Hunting, which was his darling exercise, contributed also very much to invigorate his constitution, and enable him also to endure the hardest toils. Macedonia, whither he followed his father, gave him an opportunity of indulging to the utmost of his defire his passion in this respect; for the chace, which was the usual diversion of the Macedonian monarchs, having been laid afide for some years on account of the wars, Scipio found there an incredible quantity of game of every kind. Paulus Æmilius, studious of procuring his son virtuous pleafures of every kind, in order to divert his mind from those which reason prohibits, gave him full liberty to indulge himfelf in his favourite sport, during all the time that the Roman forces continued in that country, after the victory he had gained over Perseus. The illustrious youth employed his leifure hours in an exercise, which suited so well his age and inclination; and was as successful in this innocent war against the beafts in Macedonia, as his father had been in that which he had carried on against the inhabitants of the country.

It was at Scipio's return from Macedon, that he met with Polybius in Rome; and contracted the strict friendship with him, which was afterwards so beneficial to our young Roman, and did him almost as much honour in after-ages, as all his conquests. We find, by history, that Polybius lived with the two brothers. One day, when himself and Scipio were alone, the latter vented himself freely to him, and complained, but in the mildest and most gentle terms, that he, in their conversations at table, always directed himself to his brother Fabius, and never to him. " I am fensible, says he, that this indif-" ference arises from your supposing, with all our citizens, that I am a heedless young man, and wholly averse to the taste which now prevails in Rome, because I do not plead at " the bar, nor fludy the graces of elocution. But how should " I do this? I am told perpetually, that the Romans expect " a general, and not an orator, from the house of the Scipio's. " I will confess to you (pardon the fincerity with which I " reveal my thoughts) that your coldness and indifference " grieve me exceedingly." Polybius, furprized at these unexpected words, made Scipio the kindest answer; and assured the illustrious youth, that though he always directed himself to his brother, yet this was not out of difrespect to him, but only because Fabius was the eldest; not to mention, (continued Polybius) that, knowing you possessed but one soul, I conceived

ceived that I addressed both when I spoke to either of you. He then assured Scipio, that he was entirely at his command: That with regard to the sciences, for which he discovered the happiest genius, he would have opportunities sufficient to improve himself in them, from the great number of learned Grecians who reforted daily to Rome; but that, as to the art of war, which was properly his profession and his favourite fludy, he (Polybius) might be of some little service to him. He had no fooner spoke these words, but Scipio, grasping his hand in a kind of rapture : " Oh! when, fays he, shall I " fee the happy day, when, disengaged from all other avocations, and living with me, you will be so much my friend, " as to improve my understanding, and regulate my affections? It is then I shall think myself worthy of my illustri-" ous ancestors." From that time Polybius, overjoyed to fee so young a man breathe such noble sentiments, devoted himself particularly to our Scipio, who for ever after paid him as much reverence as if he had been his father.

However, Scipio did not only esteem Polybius as an excellent historian, but valued him much more, and reaped much greater advantages from him, by his being so able a warrior, and so prosound a politician. Accordingly he consulted him on every occasion, and always took his advice even when he was at the head of his army; concerting in private with Polybius, all the operations of the campaign, all the movements of the forces, all enterprizes against the enemy, and the se-

veral measures proper for rendering them successful.

(q) In a word, it was the common report, that our illustrious Roman did not perform any great or good action, but when he was advised to it by Polybius; nor ever commit an

error, except when he acted without confulting him.

I flatter myself that the reader will excuse this long digreffion, which may be thought foreign to my subject, as I am
not writing the Roman histery. However, it appeared to me
fo well adapted to the general design I propose to myself, in
this work, viz. the cultivating and improving the minds of
youth, that I could not forbear introducing it here, though I
was sensible this is not directly its proper place. And indeed,
these examples shew, how important it is, that young people
should receive a liberal and virtuous education; and the great
benefit they reap, by frequenting and corresponding early with
persons of merit; for these were the foundations whereon were
built the same and glory which have rendered Scipio immortal.

But above all, how noble a model for our age, (in which the most inconsiderable and even trisling concerns often create seuds and animosities between brothers and sisters, and disturb the peace of families) is the generous disinterestedness of Scipio, who, whenever he had an opportunity of serving his relations, took a delight in bestowing the largest sums upon them! This excellent passage of Polybius had escaped me, by its not being inserted in the folio edition of his works. It belongs indeed naturally to the book, where, treating of the taste with regard to solid glory, I mentioned the contempt in which the ancients held riches, and the excellent use they made of them. I therefore thought myself indispensibly obliged to restore, on this occasion, to young students, what I afterwards could not but blame myself for omitting.

## The HISTORY of the family and posterity of MASINISSA.

Promised, after finishing what related to the republick of Carthage, to return to the samily and posterity of Masinissa. This piece of history forms a considerable part of that of Africa, and therefore is not quite foreign to my subject.

(r) From Masinissa's having declared for the Romans in the time of the first Scipio, he had always adhered to that honourable alliance, with an almost unparalleled zeal and fidelity. Finding his end approaching, he wrote to the proconful of Africa, under whose standards the younger Scipio then fought, to defire that Roman might be fent to him; adding, that he should die with satisfaction, if he could but expire in his arms, after having made him executor to his will. But believing that he should be dead, before it could be possible for him to receive this consolation, he sent for his wife and children, and spoke to them as follows: "I know no other nation but " the Romans, and, among this nation, no other family but " that of the Scipio's. I now, in my expiring moments, " impower Scipio Æmilianus to dispose, in an absolute man-" ner, of all my poffessions, and to divide my kingdom among " my children. I require, that whatever Scipio may decree, " shall be executed as punctually as if I myself had appointed " it by my will." After faying these words, he breathed his last, being upwards of ninety years of age.

(s) This prince, during his youth, had met with strange reverses of fortune, having been dispossessed of his kingdom, obliged to sty from province to province, and a thousand

<sup>(</sup>r) A. M. 3857. A. Rom. 601. App. p. 65. Val. Max. l. v. c. 2. (s) App. p. 65.

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times in danger of his life. Being supported, says the historian, by the divine protection, he was afterwards favoured, till his death, with a perpetual feries of prosperity, unruffled by any finister accident: For he not only recovered his own kingdom, but added to it that of Syphax his enemy; and extending his kingdom from Mauritania as far as Cyrene, he became the most powerful prince of all Africa. He was bleffed, till he left the world, with the greatest health and vigour, which doubtless was owing to his extreme temperance, and the toils he perpetually sustained. Though ninety years of age, he performed all the exercises used by young men, and always rode without a faddle; and Polybius observes (a circumstance preferved by (t) Plutarch) that the day after a great victory over the Carthaginians, Masinissa was seen, sitting at

the door of his tent, eating a piece of brown bread.

(u) He left fifty-four fons, of whom three only were legitimate, viz. Micipfa; Guluffa, and Mastanabal. Scipio divided the kingdom between these three, and gave considerable possessions to the rest: But the two last dying soon after, Micipfa became fole possessor of these extensive dominions. He had two fons, Adherbal and Hiempfal, (whom he educated in his palace with Jugurtha his nephew, Mastanabal's son) of whom he took as much care as he did of his own children +. This last mentioned prince possessed several eminent qualities, which gained him universal esteem. Jugurtha, who was finely shaped, and very handsome, of the most delicate wit, and the most folid judgment, did not devote himself, as young men commonly do, to a life of luxury and pleasure. He used to exercise himself with persons of his age, in running, riding, throwing the javelin; and though he surpassed all his companions, there was not one of them but loved him. The chace was his only delight, but it was that of lions and other favage beafts. To finish his character, he excelled in all things, and spoke very little of himself: Plurimum facere, & minimum ipse de se loqui.

So conspicuous an assemblage of fine talents and perfections, began to excite the jealoufy of Micipfa. He faw himfelf in

(t) An. seni gerenda sit Resp. p. 791. (u) Appian. Val. Max. l. v. c. 2. nonaginta annos natus; cum ingref | cia & munera. De Senectute. fus iter pedibus fit, in equum omnino non ascendere; cum equo, ex equo tracted from Salluft.

\* Cicero introduces Cato, speaking as | non descendere; nullo imbre, nullo follows of Masinissa's vigorous constitupes tuus Mafinissa quæ faciat hodie | tem. Itaque exequi omnia regis offi-

+ All this bistory of Jugurtha is ex-

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the decline of life, and his children very young. \* He knew the prodigious lengths which ambition is capable of going, when a crown is in view; and that a man, with talents much inferior to those of Jugurtha, might be dazzled by so resplendent a temptation, especially when united with such favourable circumstances. In order therefore to remove a competitor, fo dangerous with regard to his children, he gave Jugurtha the command of the forces which he fent to the affistance of the Romans, who, at that time, were befieging Numantia, under the conduct of Scipio. Knowing Jugurtha was actuated by the most heroick bravery, he flattered himself, that he probably would rush upon danger, and lose his life. However, he was mistaken. This young prince joined to an undaunted courage, the utmost calmness of mind; and, a circumstance very rarely found in persons of his age, he preserved a just medium between a timorous forelight, and an impetuous rashness +. In this campaign, he won the esteem and friendship of the whole army. Scipio fent him back to his uncle with letters of recommendation, and the most advantageous testimonials of his conduct, after having given him very prudent advice with regard to it: For, knowing mankind fo well, he, in all probability, had discovered certain sparks of ambition in that prince, which he feared would one day break out into a flame.

Micipsa, pleased with the great character that was sent him of his nephew, changed his behaviour towards him, and resolved, if possible, to win his affection by kindness. Accordingly he adopted him; and by his will, made him joint-heir with his two sons. Finding afterwards his end approaching, he sent for all three, and bid them draw near his bed, where, in presence of his whole court, he put Jugurtha in mind how good he had been to him; conjuring him, in the name of the gods, to defend and protect on all occasions his children; who, being before related to him by the ties of blood, were now become his brethren, by his (Micipsa's) bounty. He told-him, I that neither arms nor treasure constitute the strength of a king om,

\* Terrebat eum natura mortalium avida imperii, & præceps ad explendam animi cupidinem: præterea opportunitas suæ liberorumque ætatis, quæ etiam mediocres viros spe prædæ transversos agit. Sallust.

† Ac sane, quod difficillimum imprimis est, & prælio strenuus erat, & bonus consilio : quorum alterum ex providentia timorem, elterum ex au

dacia temeritatem adferre plerumque folet.

† Non exercitus, neque thesauri, præsidia regni sont, verum amici: Quos neque armis cogere, neque auro parare queas; ossicio & side pariuntur. Quis autem amicior quam frarer fratri? aut quem alienum sidem invenies, si tuis hostis sueris?

a kingdom, but friends, who are not won by arms nor gold, but by real services and inviolable sidelity. Now where says he) can we find better friends than our brothers? And how can that man, who becomes an enemy to his relations, repose any considence in, or depend on strangers? He exhorted his sons to pay the highest reverence to Jugurtha; and to dispute no otherwise with him, than by their endeavour to equal, and, if possible, surpass his exalted merit. He concluded with intreating them to observe for ever an inviolable attachment with regard to the Romans; and to consider them as their benefactor, their patron and master. A few days after this Micipsa

expired (w).

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But Jugurtha foon threw off the mask, and began by ridding himself of Hiempsal, who had expressed himself to him with great freedom, and therefore he got him murdered (x). This bloody action proved but too evidently to Adherbal what he himself might naturally fear. Numidia is now divided, and fides severally with the two brothers. Mighty armies are raised by each party. Adherbal, after losing the greatest part of his fortresses, is vanquished in battle, and forced to make Rome his afylum. However, this gave Jugurtha no very great uneafinefs, as he knew that money was all-powerful in that cit; . He therefore fent deputies thither, with orders for them to bribe the chief fenators. In the first audience to which they were introduced, Adherbal represents the unhappy condition to which he was reduced, the injustice and barbarity of Jugurtha, the murder of his brother, the lofs of almost all his fortresses; but the circumstance on which he laid the greatest stress was, the commands of his dying father, viz. to put his whole confidence in the Romans; declaring, that the friendthip of this people would be a stronger support both to himself and his kingdom, than all the troops and treasures in the universe. His speech was of a great length, and extremely pathetick. Jugurtha's deputies made only the following answer; that Hiempfal had been killed by the Numidians, because of his great cruelty; that Adherbal was the aggressor, and yet, after having been vanquished, was come to make complaints. because he had not committed all the excesses he defired to act; that their fovereign intreated the fenate to form a judg. ment of his behaviour and conduct in Africa, from that he had shewn at Numantia; and to lay a greater stress on his actions, than on the accusations of his enemies. But these ambaffadors had fecretly employed an eloquence, much more prevalent than that of words, which had not proved ined ctual. (w) A. M. 3887. A. Rem. 681. (x) A. M. 3888. A. Rom. 630. The whole affembly was for Jugurtha, a few fenators excepted, who were not so void of honour as to be corrupted by money. The senate came to this resolution, that commissioners should be fent from Rome, to divide the provinces equally upon the spot between the two brothers. The reader will naturally suppole, that Jugurtha was not sparing of his treasure on this occasion: The division was made to his advantage; and yet a

specious appearance of equity was preserved.

This first success of Jugurtha augmented his courage and boldness. Accordingly he attacked his brother by open force; and whilft the latter loses his time in fending deputations to the Romans, he storms several fortresses; carries on his conquests, and, after defeating Adherbal, besieges him in Cirtha, the capital of his kingdom. During this interval, ambasiadors arrived from Rome, with orders, in the name of the fenate and people, to the two kings, to lay down their arms, and cease all hostilities. Jugurtha, after protesting that he would obey, with the most profound reverence and submission, the commands of the Roman people, added, that he did not believe it was their intention, to hinder him from defending his own life, against the treacherous snares which his brother had laid for it. He concluded with faying, that he would fend ambassadors forthwith to Rome, to inform the senate of his conduct. By this random answer, he eluded their orders, and would not even permit the deputies to wait upon Adherbal.

Though the latter was fo closely blocked up in his capital. he yet found means to fend to Rome, to implore the affiftance of the Romans against his brother, who had besieged him five months, and intended to take away his life. Some senators were of opinion, that war ought to be proclaimed immediately against Jugurtha; but still his credit prevailed, and the Romans only ordered an embassy to be sent, composed of senators of the highest distinction, among whom was Æmilius Scaurus, a factious man, who had a great ascendant over the nobility, and concealed the blackest vices, under the specious; appearance of virtue. Jugurtha was terrified; but he again found an opportunity to elude their demands, and accordingly fent them back without coming to any conclusion. Upon this

the chofe two of the nimblest of thence to Rome. En iis qui una Cirthose who had followed him into Cirtha;
and shese, induced by the great rewards
be promised them, and pitying his un,
happy circumstances, undertook to pass
through the enemy's came, in the night. to the neighbouring fore, and from gerent. Salles.

this, Adherbal, who had loft all hopes, surrendered, upon condition of having his life spared; nevertheless he was immediately murdered with a great number of Numidians.

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But though the greatest part of the people at Rome were fruck with horror at this news, Jugurtha's money again obtained him defenders in the senate. However, C. Memmius, the tribune of the people, an active man, and who hated the nobility, prevailed with the former, not to fuffer for horrid a crime to go unpunished; and accordingly war being proclaimed against Jugurtha, Calpurnius Bestia the consul was appointed to carry it on (y). He was endued with excellent qualities, but they were all depraved and rendered useless by his avarice. Scaurus fet out with him. They at first took feveral towns; but Jugurtha's bribes cheeked the progress of these conquests; and Scaurus + himself, who, till now, had expresfed the strongest animosity against this prince, could not resist so powerful an attack. A treaty was therefore concluded; Jugurtha feigned to submit to the Romans, and thirty elephants, fome horses, with a very inconsiderable sum of money, were delivered to the quæstor.

But now the indignation of the people in general at Rome displayed itself in the strongest manner. Memmius the tribune fired them by his speeches. He caused Cassius, who was prætor. to be appointed to attend Jugurtha; and to engage him to come to Rome, under the guarantee of the Romans, in order thar an enquiry might be made in his presence, who those persons were that had taken bribes. Accordingly, Jugurtha was forced to come to Rome. The fight of him raised the anger of the people still higher; but a tribune having been bribed, he prolonged the session, and at last dissolved it. A Numidian prince, grandson of Masinissa, called Massiva, being at that time in the city, was advised to solicit for Jugurtha's kingdom; which coming to the ears of the latter, he got him affaffinated in the midst of Rome. However, the murderer was feized. and delivered up to the civil magistrate, and Jugurtha was commanded to depart Italy. Upon leaving the city, he caft back his eyes several times towards it and faid, "Rome wants " only a purchaser; and, were one to be found, it were ine-" vitably mined 1."

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And

### (y) A. M. 3894. A. Rom. 689. Ant. J. C. 150.

corporis erant, quas omnes avaritia tur fæpe tacitus co respiciens, postrepræpediebat.

Magnitudine pecuniæ à bono ho- perituram, fi empterem invenerite nestoque in pravum abstractus est.

Multe bonmque artes animi & | 1 Poffquam Roma egreffinaeft, fermo dixitfe. Urbem venalem & matte

And now the war broke out anew. At first the indolence, or perhaps confivance, of Albinus the conful, made it go on very flowly; but afterwards, when he returned to Rome to hold the publick affemblies, the Roman army, by the un-fkilfulness of his brother Aulus, having marched into a defile from whence there was no getting out, it furrendered ignominiously to the enemy, who forced the Romans to lubmit to the ceremony of palling under the yoke, and made them en-

gage to leave Numidia in ten days.

The reader will naturally suppose, that to shameful a peace. concluded without the authority of the people, was considered in a most odious light at Rome. They could not flatter them. felves with the hopes of being successful in this war, till the conduct of it was given to L. Metellus the conful. 4 To all the rest of the virtues which constitute the great captain, he added a perfect diffregard of wealth; 'a quality most effectially sequifite against such an enemy as Jugurtha, Who hitherto had always been victorious, rather by money than his fword. But the African monarch found Metellus as maccessible in this, as in all other respects. He therefore was forced to venture his life, and exert his utmost bravery, through the defect of an expedient which now began to fail him! Accordingly, he figualized himself in a surprizing mabiler; knd shewed in this campaten ist that could be expeased from the estillage, abi lities, and attention of an illustrious general, to whom defpair adds new vigour, and fuggefts new lights; He was however unsuccessful, because opposed by a consul, who did not suffer the most inconsiderable error to escape him, nor ever let flip an opportunity of taking advantage of the enemy.

Jugurtha's greatest concern was, how to fecure himfelf from traitors. From the time he had been told, that Bomilcar, in whom he reposed the utmost considerace, had a delign upon his life, he enjoyed no peace. He did not believe himself fafe any where; but all things, by day as well as night, the citizen as well as foreigner, were suspected by him; and the blackest terrors fat for ever brooding over his mind. He never got a wink of fleep, except by flealth pland often changed his bed. in a manner unbecoming his rank. Starting fometimes from his flumbers, he would fnatch his fword, and break into loud trick; to strongly was he haunted by fear, and so strangely did

be ad the madman.

(9) A. M. 5800. A. Rom: 63c. Marius

de itames extra confession \* For electing magificates. Sal. tum maxime quod adversum divitias

nestoque in prasum 2531 setts co.

For electing magificates. Sal. fe c.vium, cum propter artes bonas. and and a started beibatingeld

Marius was Metellus's lieutenant. His boundless ambition induced him to endeavour to leffen his general's character fecretly in the minds of his foldiers; and becoming foon his professed enemy and slanderer, he at last, by the most grovelling and perfidious arts, prevailed so far, as to supplant Metellus, and get himself nominated in his room, to carry on the war against Jugurtha. \* With what strength of mind foever Metellus might be endued on other occasions, he was totally dejected by this unforeseen blow, which even forced tears from his eyes, and fuch expressions, as were altogether . unworthy so great a man. There was something very dark and vile in Marius's procedure; a circumstance that displays ambition in its native and genuine colours, and shews that it extinguishes, in those who abandon themselves to it, all sense of honour and integrity. Metellus avoided a man whose fight he could not bear, arrived in Rome, and was received there with universal acclamations. A triumph was decreed him, and the furname of Numidieus conferred upon him (2).

I thought it would be proper to suspend, till I came to the Roman history, an account of the events that happened in Africa, under Metellus and Marius, all which are very circumflantially described by Sallust, in his admirable history of Jugurtha. I therefore hasten to the conclusion of this war.

Jugurtha being greatly distressed in his affairs, had recourse to Bocchus king of Mauritania, whole daughter he had married. This country extends from Numidia, as far as beyond the shores of the Mediterranean, opposite to Spain t. The Roman name was scarce known in it, and the people as little known to the Romans. Jugurtha infinuated to his father inlaw, that should he suffer Numidia to be conquered, his kingdom would doubtless be involved in its ruin; especially as the Romans, who were fworn enemies to monarchy, seemed to have vowed the destruction of all the thrones in the universe, He therefore prevailed with Bocchus to enter into a league with him; and accordingly received, on different occasions, very confiderable fuccours from that king.

This confederacy, which was cemented on either fide by no other tie but that of interest, had never been strong ; and a last defeat which Jugurtha met with, broke at once all the bands of it. Bocchus now meditated the dark defign of delivering up his fon-in-law to the Romans. For this purpole

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Quibus rebus supra bonum atque ter ægritudinem pati.

honestum perculsus, neque lacrymas † Now comprehending Ecz., Morotenere, neque moderari linguam, vir co, &c, egregius in aliis artibus, nimis molhi-

he had defired Marius to fend him a truffy person. Sylla, who was an officer of uncommon merit, and ferved under him as quæftor, was thought every way qualified for this negotiation. He was not afraid to put himself into the hands of the Barbarian king; and accordingly fet out for his court. Being arrived, Bocchus, who, like the rest of his countrymen, did not pride himself in fincerity, and was for ever projecting new defigns, debated within himself, whether it would not be his interest to deliver up Sylla to Jugurtha. He was a long time fluctuating with uncertainty, and between a contrariery of fentiments: And the fudden changes which difplayed themfelves in his countenance, in his air, and his whole perfon, shewed evidently how strongly his mind was affected. At length, returning to his first defign, he made his terms with Sylla, and delivered up Jugurtha into his hands, who was fent immediately to Marius.

(a) Sylla, fays Plutarch, acted, on this occasion, like a young man, fired with a strong thirst of glory, the sweets of which he has just begun to take. Instead of ascribing to the general, under whom he fought, all the honour of this event, as his duty required, and which ought to be an inviolable maxim, he reserved the greatest part of it to himself, and had a ring made, which he always wore, wherein he was represented receiving Jugartha from the hands of Bocchus; and this ring he used ever after as his fignet. But Marius was so highly exasperated at this kind of insult, that he could never forgive him; a circumstance that gave rise to the implacable hatred between these two Romans, which afterwards broke out with

so much fury, and cost the republick so much blood.

(6) Marius entered Rome in triumph, exhibiting fuch a spectacle to the Romans, as they could fearee believe they faw, when it passed before their eyes; I mean, Jugurtha in chains; that so formidable an enemy, during whose life they could not statter themselves with the hopes of being able to put an end to this war; so well was his courage suffained by stratagem and artisce, and his genius so fruitful in sinding new expedients, even when his affairs were most desperate. We are told, that Jugurtha run distracted, as he was walking in the triumph; that after the ceremony was ended, he was thrown into prison; and that the sictors were so eager to seize his robe, that they rent it in several pieces, and tore away the

<sup>(</sup>a) Plut, in vic. Marii. (b) A. M. 3001. A. Rom. 645. Ant. J. C. 103. Plut, ibid.

ο Οία νέο φιλότομο, αρτι δόξης εὐτύχημα. Plut. Pracept, reip, gerend. γεγευμείο, οὐα ήνεγαι μετείως το p. 806.

tips of his ears, to get the rich jewels with which they were adorned. In this condition he was cast, quite naked, and in the utmost terrors, into a deep dungeon, where he spent fix days in ftruggling with hunger and the fear of death, retaining a strong defire of life to his last gasp; an end, continues Plutarch, worthy of his wicked deeds; Jugurtha having been always of opinion, that the greatest crimes might be committed to fatiate his ambition, ingratitude, perfidy, black trea-

chery, and inhuman barbarity.

Juba, king of Mauritania, reflected so much honour on polite literature and the sciences, that I could not, without impropriety, omit him in the history of the family of Masinissa, to whom his father, who also was named Juba, was great grandson, and grandson of Gulussa. The elder Juba signalized himself in the war between Cæsar and Pompey, by his inviolable attachment to the party of the latter hero. He flew himself after the battle of Thapsus, in which his forces, and those of Scipio, were entirely defeated. Juha, his son, then a child, was delivered up to the conqueror, and was one of the most conspicuous ornaments of his triumph. It appears from history, that a noble education was bestowed upon Juba in Rome, where he imbibed such a variety of knowledge, as afterwards equalled him to the most learned Grecians. He did not leave that city till he went to take possession of his father's dominions (e). Augustus restored them to him, when, by the death of Mark Antony, the provinces of the empire were abfolutely at his disposal. Juba, by the lenity of his govern-ment, gained the hearts of all his subjects; who, out of a grateful fenfe of the felicity they had enjoyed during his reign, ranked him in the number of their gods. Paulanias speaks of a flatue which the Athenians erected in his honour. It was indeed just, that a city, which had been consecrated in all ages to the Muses, should give publick testimonies of its esteem for a king, who made so bright a figure among the learned. Suidas ascribes several works to this prince, of which only the fragments are now extant. He had writ the history of Arabia; the antiquities of Affyria, and those of the Romans: the history of theatres, of painting, and painters; of the nature and properties of different animals, and of grammar, Uc. a catalogue of all which is given in Abbe Sevin's shore differtation on the life and works of the younger Juba to whence I have extracted these few particulars. BOOK D 4

(c) A. M. 3974. A. Rom. 779. Ant. J. C. 30. † Vol. IV. Of the Memoirs of the Academy of the Relles Lettres, p. 457.

# BOOK THE THIRD.

### THE

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THIS book will contain the history of the Assyrian empire, both of Nineveh and Babylon, the kingdom of the Medes, and the kingdom of the Lydians.

# CHAP. I.

The first empire of the Assyrlans. SECT. I. Duration of that empire.

HE Affyrian empire was undoubtedly one of the most powerful in the world. As to the length of its duration, two particular opinions have chiefly prevailed. Some authors, as Ctefias, whose opinion is followed by Justin, give it a duration of thirteen hundred years: Others reduce it to five hundred and twenty, of which number is Herodotus. The diminution, or rather the interruption of power, which happened in this vaft empire, might possibly give occasion to this difference of opinion, and may perhaps serve in fome measure to reconcile it.

The history of those early times is so obscure, the monuments which convey it down to us fo contrary to each other, and the fystems of the \* moderns upon that matter fo different, that it is difficult to lay down any opinion about it, as certain and incontestable. But where certainty is not to be had, I

They that are curious to see more of fift, see Tome 3, and for the other, This matter may read the differentions of Tome 5; as also what father Tourneables Banier and Mr. Freret upon the mine has wrote upon this subject in his Assyrian empire. in the Memoirs of the edition of Menochius. mademy of Bolles Letters ; for the

fuppose a reasonable person will be satisfied with probability; and, in my opinion, a man can hardly be deceived, if he makes the Asiyrian empire equal in antiquity with the city of Babylon, its capital. Now we learn from the holy scripture, that this was built by Nimrod, who certainly was a great conqueror, and in all appearance the first and most ancient that

ever aspired after that denomination.

Alexander's retinue, wrote to Aristotle, reckoned themselves to be at least of 1903 years standing, when that prince entered triumphant into Babylon; which makes their origin reach back to the year of the world 1771, that is to say, 115 years after the deluge. This computation comes within a few years of the time we suppose Nimrod to have sounded that city. Indeed this testimony of Callishenes, as it does not agree with any other accounts of that matter, is not esteemed authentick by the learned; but the conformity we find between that and the holy scriptures should make us regard it.

been the founder of the first Assyrian empire, which subsisted with more or less extent and glory upwards of 1450 years, from the time of Nimrod to that of Sardanapalus, the last king, that is to say, from the year of the world 1800 to the

year 3257.

NIMROD. He is the same with + Belus, who was after-

wards worshipped as a god under that appellation.

He was the son of Chus, grandson of Cham, and great grandson of Noah. He was, says the scripture, a mighty bunter before the Lord (f). In applying himself to this laborious and dangerous exercise he had two things in view; the first was, to gain the people's affection, by delivering them from the sury and dread of wild beasts; the next was, to train up numbers of young people by this exercise of hunting to endure labour and hardship, to form them to the use of arms, to inure them to a kind of discipline and obedience, that at a peoper time after they had been accustomed to his orders, and seasoned in arms, he might make use of them for other purposes more serious than hunting.

D 5

In:

(e) A. M. 1800.

<sup>(</sup>d) Porphyr, apud Simplic. in lib. ii. de cælo-Ant. J. C. 2204. (f) Gen. x 9.

bishop Usher, my ordinary guide, with but the time when Nimrod lived and respect to the duration of the Assyrian Sardanapalus died I take from I.m. empire, which he supposes, with Hero. † Belus or Baal signifies Lords.

In ancient history we find some sootsteps remaining of this artifice of Nimrod, whom the writers have consounded with Ninus, his son (g): For Diodorus has these words: "Ninus, "the most ancient of the Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of glory that results from valour, he armed a considerable number of young men, that were

"brave and vigorous, like himself; trained them up a long time in laborious exercises and hardships, and by that means accustomed them to bear the satigues of war patient-

'. ly, and to face dangers with courage and intrepidity."

(b) What the fame author adds, that Ninus entered into an alliance with the king of the Arabs, and joined forces with him, is a piece of ancient tradition, which informs us, that the fons of Chus, and by consequence the brothers of Nimrod, all settled themselves in Arabia, along the Persian gulf, from Havila to the Ocean, and lived near enough their brother to lend him succours, or to receive them from him. And what the same historian further says of Ninus, that he was the first king of the Assyrians, agrees exactly with what the scripture fays of Nimrod, that be began to be mighty upon the earth; that is, he procured himself settlements, built cities, subdued his neighbours, united different people under one and the same authority, by the band of the same polity and the same laws, and formed them into one state; which for those early times was of a confiderable extent, though bounded by the rivers Euphrates and Tigris; and which in succeeding ages made new acquifitions by degrees, and at length extended its conquests very far.

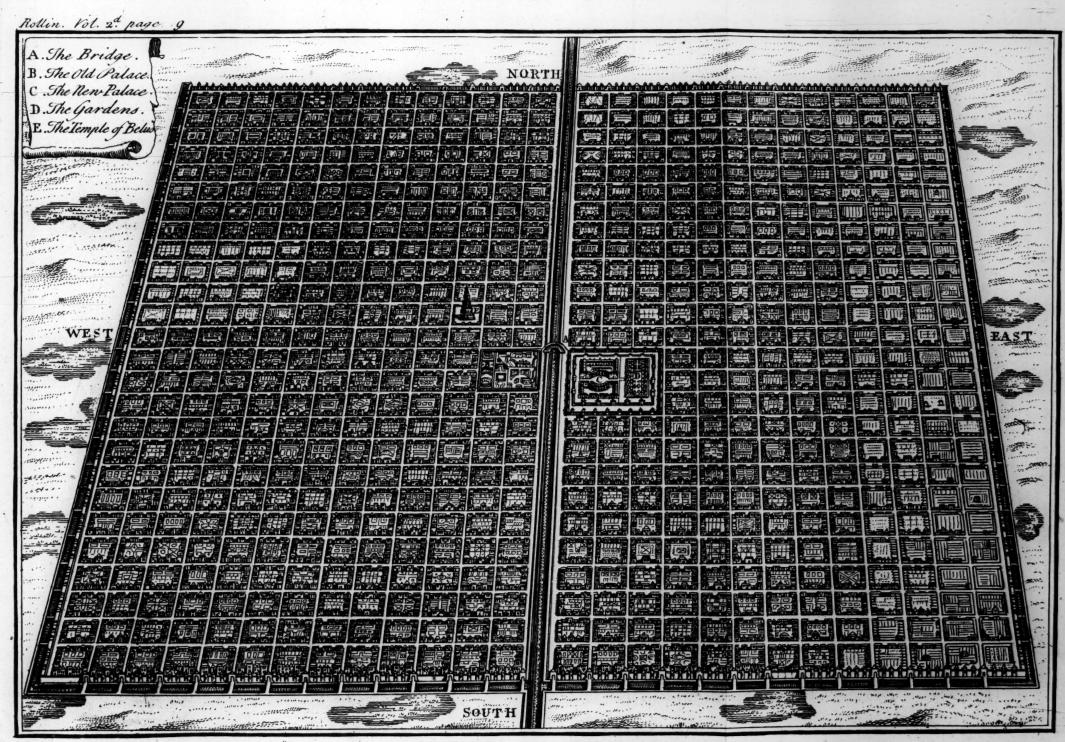
(i) The capital city of his kingdom, fays the scripture, was Babylon. Most of the prophane historians ascribe the sounding of Babylon to \* Semiramis, the rest to Belus. It is visible, that both the one and the other are mistaken, if they speak of the first founding of that city; for it owes its beginning neither to Semiramis, nor to Nimrod, but to the soolish vanity of those persons mentioned in scripture (k), who desired to build a tower and a city, that should render their memory immortal.

(!) Josephus relates, upon the testimony of a Sibyl (which must have been very ancient, and whose sictions cannot be imputed to the indiscreet zeal of any Christians) that the gods threw down the tower by an impetuous wind, or a violent

<sup>(</sup>g) Lib. ii. p. 90. (b) Ibid. (i) Gen. x. 10. (k) Gen. xi. 4. (l) Hift. Jud. 1. i. c. 4.

<sup>\*</sup> Semiramis eam condiderat, vel, ut plerique tradidere, Belus, cujus regia oftenditur. Q. Curt. lib. v. c. I.





THE PLAN OF BABYLON.

hurricane. Had this been the case, Nimrod's temerity must have been still the greater, to rebuild a city and a tower, which God himself had overthrown with such marks of his displeasure. But the scripture says no such thing; and it is very probable, the building remained in the condition it was, when God put an end to the work by the confusion of languages; and that the tower consecrated to Belus, which is described by Herodotus (m), was this very tower, which the sons

of men pretended to raise to the clouds.

It is further probable, that this ridiculous defign being defeated by such an assonishing prodigy as none could be the author of but God himself, every body abandoned the place, which had given him offence; and that Nimrod was the first who encompassed it asterwards with walls, settled therein his friends and consederates, and subdued those that lived round about it, beginning his empire in that place, but not confining it to so narrow a compass: Fuit principium regni ejus Babylon. The other cities which the scripture speaks of in the same place, were in the land of Shinar, which was certainly the province,

of which Babylon became the metropolis.

From this country he went into that which has the name of Assyria, and there built Nineveh: (n) De terra illa egressus est Assur, & adiscavit Nineven. This is the sense in which many learned men understand the word Assur, looking upon it as the name of a province, and not of the first man who possessed it; as if it were, egressus est in Assur, in Assyriam. And this seems to be the most natural construction, for many reasons not necessary to be recited in this place. The country of Assyria in one of the prophets (o) is described by the particular character of being the land of Nimrod: Et pascent terram Assur in gladio, & terram Nimrod in lanceis ejus; & liberabit ab Assur, cum wenerit in terram nostram. It derived its name from Assur the son of Shem, who without doubt had settled himself and samily there, and was probably driven out, or brought under subjection by the usurper Nimrod.

This conqueror, having possessed himself of the provinces of Assur, (p) did not ravage them, like a tyrant, but filled them with cities, and made himself as much beloved by his new subjects as he was by his old ones; so that the historians, (q) who have not examined into the bottom of this affair, have thought that he made use of the Assyrians to conquer the Babylonians. Among other cities he built one more large and magnificent than the rest, which he called Nineveh, from the

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(m) Lib. i. c. 181. (n) Gen. x. 11. (o) Mic. v. 6. (p) Gen. x. 11, 12. (q) Diod. l. ii, p. 90.

name of his son Ninus, in order to immortalize his memory. The son in his turn, out of veneration for his father, was willing that they who had served him as their king should adore him as their god, and induce other nations to render him the same worship. For it appears plainly, that Nimrod is the famous Belus of the Babylonians, the first king whom the people deisted for his great actions, and who shewed others the way to that sort of immortality, which may result from human

accomplishments.

I intend to speak of the mighty strength and greatness of the cities of Babylon and Nineveh, under the kings to whom their building is ascribed by prophane authors, because the scripture says little or nothing on that subject. This silence of scripture, so little satisfactory to our curiosity, may become an instructive lesson for our piety. The holy penman has placed Nimrod and Abraham, as it were, in one view before us; and feems to have put them fo near together on purpole, that we should see an example in the former of what is admired and coveted by men, and in the latter of what is acceptable and well-pleasing to God . These two persons, so unlike one another, are the two first and chief citizens of two different cities, built on different motives, and with different principles; the one, self-love, and a desire of temporal advantages, carried even to the contemning of the Deity; the other the love of God, even to the contemning of one's felf.

NINUS. I have already observed, that most of the prophane authors look upon him as the first founder of the Assyrian empire, and for that reason ascribe to him a great part of his

father Nimrod's or Belus's actions.

(r) Having a defign to enlarge his conquests, the first thing he did was to prepare troops and officers capable of promoting his defigns. And having received powerful succours from the Arabians his neighbours, he took the field, and in the space of seventeen years conquered a vast extent of country, from Egypt as far as India and Bactriana, which he did not then venture to attack.

At his return, before he entered upon any new conquests, he conceived the design of immortalizing his name by the building of a city answerable to the greatness of his power; he called it Nineveh, and built it on the eastern banks of the

Tigris.

### (r) Diod. 1. ii. p. 90-95.

Pecerunt civitates duas amores | vero amor Dei usque ad contemptum fui. S. Aug. de Civ. Dei, lib. xiv. que ad contemptum Dei; cœlestem | c. 28.

Tigris . Possibly he did no more than finish the work his father had begun. His defign, fays Diodorus, was to make Nineveh the largest and noblest city in the world, and not leave it in the power of those that came after him, ever to build, or hope to build such another. Nor was he deceived in his view, for never did any city come up to the greatness and magnificence of this: It was one hundred and fifty stadia (or eighteen miles three quarters) in length, and ninety stadia (or eleven miles and one quarter) in breadth; and confequently was an oblong square. Its circumference was four hundred and eighty stadia, or fixty miles. For this reason we find it said in the prophet Jonah, (s) That Nineweb was an exceeding great city, of three days journey; which is to be understood of the whole circuit, or compass of the city +. The walls of it were an hundred feet high, and of so considerable a thickness, that three chariots might go a breast upon them with ease. They were fortified and adorned with fifteen hundred towers two hundred feet high.

After he had finished this prodigious work, he resumed his expedition against the Bactrians. His army, according to the relation of Ctesias, consisted of seventeen hundred thousand foot, two hundred thousand horse, and about sixteen thousand chariots, armed with seythes. Diodorus adds, that this ought not to appear incredible, fince, not to mention the innumerable armies of Darius and Xerxes, the fingle city of Syracuse, in the time of Dionysius the tyrant, furnished one hundred and twenty thousand foot, and twelve thousand horse, besides four hundred vessels well equipped and provided: And a little before Hannibal's time, Italy, including the citizens and allies, was able to fend into the field near-a million of men. Ninus made himself master of a great number of cities, and at last laid siege to Bactria, the capital of the country. Here he would probably have feen all his attempts miscarry, had it not been for the diligence and affistance of Semiramis, wife. to one of his chief officers, a woman of an uncommon courage, and particularly exempt from the weakness of her fex. She was born at Ascalon, a city of Syria. I think it needless to recite the account Diodorus gives of her birth, and of the

# (s) Jon. iii. 3.

mifaken.

<sup>+</sup> It is bard to believe that Diodorus does not speak of the bigness of Nineveb

Diodorus says it was on the bank | with some exaggeration; therefore some of the Euphraies, and peaks of it as learned men have reduced-the fladium to if it was fo, in many places; but be is little more than one balf, and reckon fifteen of them to the Roman mile instead of eight.

miraculous manner of her being nursed and brought up by pigeons, fince that historian himself looks upon it only as a fabulous story. It was Semiramis that directed Ninus how to attack the citadel, and by her means he took it, and then became master of the city, in which he found an immense treas fure. The husband of this lady having killed himself, to prevent the effects of the king's threats and indignation, who had conceived a violent passion for his wife, Ninus married Semiramis.

After his return to Nineveh, he had a fon by her, whom he called Ninyas. Not long after this he died, and left the queen the government of the kingdom. She in honour of his memory erected him a magnificent monument, which remained a

long time after the ruin of Nineveh.

(t) I find no appearance of truth in what fome authors relate concerning the manner of Semiramis's coming to the throne. According to them, having secured the chief men of the state, and attached them to her interest by her benefactions and promifes, the folicited the king with great importunity to put the fovereign power into her hands for the space of five days. He yielded to her intreaties, and all the provinces of the empire were commanded to obey Semiramis. These orders were executed but too exactly for the unfortunate Ninus, who was put to death, either immediately, or after some years impri-Sonment.

SEMIRAMIS. (u) This princess applied all her thoughts to immortalize her name, and to cover the meanness of her extraction by the greatness of her deeds and enterprizes. She proposed to herself to surpass all her predecessors in magnificence, and to that end she undertook the \* building of the mighty Babylon, in which work she employed two millions of men, which were collected out of all the provinces of her vast empire. Some of her successors endeavoured to adorn that city with new works and embellishments. I shall here speak of them all together, in order to give the reader a more clear and distinct idea of that stupendous city.

The principal works, which rendered Babylon fo famous, are the walls of the city; the keys and the bridge; the lake, banks, and canals made for the draining of the river; the palaces, hanging gardens, and the temple of Belus; works of

fuch

#### (t) Plut. in Mor. p. 753. (u) Diod. l. ii. p. 95.

We are not to wonder, if we find a prince built such a city, whether be the founding of a city ascribed to dif- was the person that first founded it, or

ferent persons. It is common, even that only embellished, or onlarged it. among the prophane writers to say, Such

fuch a surprizing magnificence, as is scarce to be comprehended. Dr. Prideaux having treated this matter with great extent and learning, I have only to copy, or rather abridge him.

### I. The WALLS.

(w) Babylon stood on a large flat or plain, in a very fat and deep soil. The walls were every way prodigious. They were in thickness eighty-seven seet, in height three hundred and fifty, and in compass sour hundred and eighty surlongs, which make fixty of our miles. These walls were drawn round the city in the form of an exact square, each side of which was one hundred and twenty surlongs, or sisteen miles, in length, and all built of large bricks cemented together with bitumen, a glutinous slime arising out of the earth in that country, which binds in building much stronger and sirmer than lime, and soon grows much harder than the bricks or stones themselves which it cements together.

These walls were surrounded on the outside with a vast ditch, sull of water, and lined with bricks on both sides. The earth that was dug out of it, made the bricks wherewith the walls were built; and therefore from the vast height and breadth of

the walls may be inferred the greatness of the ditch.

In every fide of this great square were twenty-five gates, that is, an hundred in all, which were all made of solid brass; and hence it is, that when God promised to Cyrus the conquest of Babylon, he tells him, (x) That he would break in pieces before him the gates of brass. Between every two of these gates were three towers, and four more at the sour corners of this great square, and three between each of these corners and the next gate on either side; every one of these towers was ten feet higher than the walls. But this is to be understood only of those parts of the wall, where there was need of towers.

From the twenty-five gates in each fide of this great squared went twenty-five streets, in straight lines to the gates, which were directly over-against them in the opposite side; so that the whole number of the streets were sisty, each sisteen miles long, whereof twenty-five went one way, and twenty-five the other, directly crossing each other at right angles. And besides these, there were also sour half streets, which had houses only

(w) Her. 1. i. c. 178, 180. Diod. 1. ii. p. 95, 96. Q. Curt. I. v. c. 1. (x) Ifai. xlv. 2.

I relate things as I find them in the ing that great abatements are to be made ancient authors, which Dean Prideaux in what they say as to the immense extend of Bahylon and Nineveh.

on one fide and the wall on the other; these went round the four fides of the city next the walls, and were each of them two hundred feet broad; the rest were about an hundred and fifty. By these streets thus crossing each other, the whole city was cut out into fix hundred and seventy fix squares, each of which was four furlongs and an half on every fide, that is, two miles and a quarter in circumference. (y) Round thefe squares, on every fide towards the fireets, stood the houses (which were not contiguous, but had void spaces between them) all built three or four stories high, and beautified with all manner of ornaments towards the streets. The space within, in the middle of each square, was likewise all void ground, employed for yards, gardens, and other such uses; so that Babylon was greater in appearance than reality, near one half of the city being taken up in gardens and other cultivated lands, as we are told by Q. Curtius.

## II. The KEYS and BRIDGE.

(2) A branch of the river Euphrates ran quite cross the city, from the north to the south side; on each side of the river was a key, and an high wall built of brick and bitumen, of the same thickness as the walls that went round the city. In these walls, overagainst every street that led to the river, were gates of brass, and from them descents by steps to the river, for the conveniency of the inhabitants, who used to pass over from one side to the other in boats, having no other way of crossing the river before the building of the bridge. These brazen gates were always open in the day-time, and shut in the night.

The bridge was not inferior to any of the other buildings either in beauty or magnificence; it was a furlong in length, and thirty feet in breadth, built with wonderful art, to supply the defect of a foundation in the bottom of the river, which was all fandy. The arches were made of huge stones, fastened together with chains of iron and melted lead. Before they begun to build the bridge, they turned the course of the river, and laid its channel dry, having another view in so doing, besides that of laying the soundations more commodiously, as I shall explain hereafter. And as every thing was prepared before-hand, both the bridge and the keys, which I have already described, were built in that interval.

III. The

<sup>(</sup>y) Quint. Curt. l. v. c. r. (x) Her. l. i. e. 180. & 186. Die.

Diodorus says, this bridge was five true, fince the Euphrates was but one. furlongs in length, which can bardly be furlong broad; Strab. l. xvi. p. 758.

III. The LAKE, DITCHES, and CANALS, made for the draining of the RIVER.

These works, objects of admiration for the skilful in all ages, were still more useful than magnificent. (a) In the beginning of the summer, on the sun's melting the snow upon the mountains of Armenia, there arises a vast increase of waters, which running into the Euphrates in the months of June, July and August, makes it overflow its banks, and occasions such another inundation as the Nile does in Egypt. (b) To prevent the damage which both the city and country received from these inundations, at a very considerable distance above the town two artificial canals were cut, which turned the course of these waters into the Tigris, before they reached Babylon. (c) And to secure the country yet more from the danger of inundations, and to keep the river within its channel, they raised prodigious artificial banks on both sides the river, built of brick cemented with bitumen, which begun at the head of the arti-

ficial canals, and extended below the city.

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To facilitate the making of these works, it was necessary to turn the course of the river another way; for which purpose, to the west of Babylon, was dug a prodigious artificial lake forty miles square, one hundred and fixty in compass, and thirty-five feet deep according to Herodotus, and feventy-five according to Megasthenes. Into this lake was the whole river turned, by an artificial canal cut from the west side of it, till the whole work was finished, when it was made to flow in its former channel. But that the Euphrates in the time of its increase might not overflow the city, through the gates on its fides, this lake, with the canal from the river, was still preferved. The water received into the lake at the time of these overflowings was kept there all the year, as in a common refervoir, for the benefit of the country, to be let out by fluices at all convenient times for the watering of the lands below it. The lake therefore was equally useful in defending the country from inundations, and making it fertile. I relate the wonders of Babylon, as they are delivered down to us by the ancients; but there are some of them which are scarce to be comprehended or believed, of which number is the lake I have described, I mean with respect to its vast extent,

Berofus,

<sup>(</sup>a) Strab. 1. xvi. p. 740. Plin. 1. v. c. 26. (b) Abyd. ap. Euf. Pixp. Evang. lib. ix. (c) Abyd. ib. Her. 1 i. c. 185.

makes it four lundred and twenty furlongs, or fifty two miles square; but I

Berosus, Megasthenes, and Abydenus, quoted by Josephus and Eusebius, make Nebuchadnezzar the author of most of these works; but Herodotus ascribes the bridge, the two keys of the river, and the lake, to Nitocris, the daughter-in law of that monarch. Perhaps Nitocris might only finish what her father lest impersect at his death, on which account that historian might give her the honour of the whole undertaking.

## IV. The PALACES and the HANGING GARDENS.

(d) At the two ends of the bridge were two palaces, which had a communication with each other by a vault, built under the channel of the river, at the time of its being dry. The old palace, which stood on the east side of the river, was thirty surlongs (or three miles and three quarters) in compass; near which stood the temple of Belus, of which we shall soon speak. The new palace, which stood on the west side of the river, opposite to the other, was sixty surlongs (or seven miles and an half) in compass. It was surrounded with three walls, one within another, with considerable spaces between them. These walls, as also those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals, to the life. Amongst the rest was a curious hunting piece, in which Semiramis on horseback was throwing her javelin at a leopard, and her husband Ninus piercing a lion.

(e) In this last or new palace were the Hanging Gardens, fo eelebrated among the Greeks. They contained a square of four plethra (that is, of four hundred feet) on every fide, and were carried up aloft into the air, in the manner of feveral' large terraffes, one above another, till the height equalled that of the walls of the city. The afcent was from terrals to terrass, by stairs ten feet wide. The whole pile was sustained by vast arches, raised upon other arches, one above another, and ftrengthened by a wall, furrounding it on every fide, of twenty-two feet thickness. On the top of the arches were first laid large flat stones, fixteen feet long, and four broad: Over these was a layer of reed, mixed with a great quantity of bitumen, upon which were two rows of bricks, closely cemented together with plaister. The whole was covered with thick sheets of lead, upon which lay the mould of the garden. And all this floorage was contrived to keep the moisture of the mould from running away through the arches. The mould, or earth, laid hereon, was so deep, that the greatest trees might take root in

<sup>(</sup>d) Diod. l. ii. p. 96, 97. p. 738. Quint, Curt, l. v. c. 1.

<sup>(</sup>e) Diod. p. 98, 99. Strab. l. xvi.

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other plants and flowers, that were proper for a garden of pleasure. In the upper terrass there was an engine, or kind of pump, by which water was drawn up out of the river, and from thence the whole garden was watered. In the spaces between the several arches, upon which this whole structure rested, were large and magnificent apartments, that were very light, and had the advantage of a beautiful prospect.

(f) Amytis, the wife of Nebuchadnezzar, having been bred in Media (for the was the daughter of Aftyages, the king of that country) had been much taken with the mountains and woody parts of that country. And as the defired to have fomething like it in Babylon, Nebuchodonofor, to gratify her, caused this prodigious edifice to be erected: Diodorus gives much the same account of the matter, but without naming the persons.

V. The TEMPLE of BELUS.

(g) Another of the great works at Babylon was the temple or Balas which stood, as I have mentioned already, near the old palace. It most remarkable for a prodigious tower, that stood in the middle or . At the foundation, according to Herodotus, it was a square of a fallong on each fide, that is, half a mile in the whole compass, and (according to Strabo) it was also a furlong in height. It consisted of eight towers, built one above the other; and because it decreased gradually to the top, Strabo calls the whole a pyramid. 'Tis not only afferted, but proved, that this tower much exceeded the greatest of the pyramids of Egypt in height. Therefore we have good reason to believe, as (b) Bochartus afferts, that this is the very same tower, which was built there at the confusion of languages; and the rather, because it is attested by several prophane authors, that this tower was all built of bricks and bitumen, as the scriptures tell us the tower of Babel was. The ascent to the top was by stairs on the outside round it; that is, perhaps, there was an eafy floping afcent in the fide of the outer wall, which turning by very flow degrees in a spiral line eight times round the tower from the bottom to the top, had the fame appearance as if there had been eight towers placed upon one another. In these different stories were many large rooms, with arched roofs supported by pillars. Over the whole, on the top of the tower, was an observatory, by the benefit of which the Babylonians became more expert in aftro-

<sup>(</sup>f) Berof. ap. Jos. con, App. l. i. c. 6. Diod. l. ii. p. 98. Strab. l. xvi, p. 739.

<sup>(</sup>g) Herod. 1. 1. c. 181, (b) Phal, part, I, I, i, c. 9.

nomy than all other nations, and made in a short time the

great progress in it ascribed to them in history.

But the chief use to which this tower was designed was the worship of the god Belus, or Baal, as also that of several other deities; for which reason there was a multitude of chapels in the different parts of the tower. The riches of this temple in statues, tables, censers, cups, and other sacred vessels, all of massy gold, were immense. Among other images, there was one of forty seet high, which weighed a thousand Babylonish talents. The Babylonish talent, according to Pollux in his Onomassicon, contained seven thousand Attick drachmas, and consequently was a fixth part more than the Attick talent, which contains but six thousand drachmas.

According to the calculation, which Diodorus makes, of the riches contained in this temple, the sum total amounts to

fix thousand three hundred Babylonish talents of gold.

The fixth part of fix thousand three hundred is one thousand and fifty; consequently fix thousand three hundred Babylonish talents of gold are equivalent to seven thousand three hundred

Now seven thousand three hundred and Eny Attick talents of filver are worth upwards of two millions, and one hundred thousand pounds sterling. The proportion between gold and silver among the ancients we reckon as ten to one; therefore seven thousand three hundred and fifty Attick talents of gold amount to above one and twenty millions sterling.

(i) This temple stood till the time of Xerxes; but he, on his return from his Grecian expedition, demolished it entirely, after having first plundered it of all its immense riches. Alexander, on his return to Babylon from his Indian expedition, purposed to have rebuilt it; and in order thereto, set ten thousand men to work, to rid the place of its rubbish; but, after they had laboured herein two months, Alexander died, and that put an end to the undertaking.

Such were the chief works which rendered Babylon for famous; some of them are ascribed by prophane authors to Semiramis, to whose history it is now time to return.

(k) When the had finished all these great undertakings, the thought sit to make a progress through the several parts of her empire; and, wherever the came, lest monuments of her magnificence by many noble structures which she erected, either for the conveniency, or ornament of her cities; she applied herself particularly to have water brought by aqueducts to such

(i) Herod. l.i. c. 183. Strab.l, xv. p. 738. Arrian: li vii, p. 480. (k) Diod. l. ii. p. 100-108. places as wanted it, and to make the highways easy, by cutting through mountains, and filling up valleys. In the time of Diodorus, there were still monuments to be seen in many

places, with her name inscribed upon them.

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(1) The authority this queen had over her people seems very extraordinary, since we find her presence alone capable of appearing a sedition. One day, as she was dressing herself, word was brought her of a tumult in the city. Whereupon she went out immediately, with her head half dressed, and did not return till the disturbance was entirely appealed. A statue was erected in remembrance of this action, representing her in that very attitude and the undress, which had not hindered her from slying to her duty.

Not fatisfied with the vast extent of dominions left her by her husband, she enlarged them by the conquest of a great part of Æthiopia. Whilst she was in that country, she had the curiosity to visit the temple of Jupiter Ammon, to enquire of the oracle how long she had to live. According to Diodorus, the answer she received was, that she should not die till her son Ninyas conspired against her, and that after her death

one part of Affa would pay her divine honours.

Her greatest and last expedition was against India; on this occasion she raised an innumerable army out of all the provinces of her empire, and appointed Ractra for the rendezvous. As the Arength of the Indians confifted chiefly in their great number of elephants, this artful queen had a multitude of camels accoutred in the form of elephants, in hopes of deceiving the enemy. 'Tis faid that Perseus long after used the same stratagem against the Romans; but neither of them succeeded in this fratagem. The Indian king having notice of her approach, fent ambaffadors to afk her who she was, and with what right, having never received any injury from him, the came out of wantonners to attack his dominions; adding, that her boldness should foon meet with the punishment it deferved. Tell your master (replied the queen) that in a little time I myfelf will let him know who I am. She advanced immediately towards the (m) river, from which the country takes its name; and having prepared a sufficient number of boats, the attempted to pass it with her army. Their passage was a long time disputed, but after a bloody battle sie put her enemies to flight. Above a thousand of their boats were funk, and above an hundred thousand of their men taken prisoners. Encouraged by this success, fife advanced directly into the country, leaving fixty thousand men behind to guard the bridge Action; and believing that her end ap-

of boats, which she had built over the river. This was just what the king defired, who fled on purpose to bring her to an engagement in the heart of his country. As foon as he thought her far enough advanced, he faced about, and a fecond engagement ensued, more bloody than the first. The counter-feit elephants could not long sustain the shock of the true ones: These routed her army, crushing whatever came in their way. Semiramis did all that could be done, to rally and encourage her troops, but in vain. The king, perceiving her engaged in the fight, advanced towards her, and wounded her in two places, but not mortally. The swiftness of her horse soon carried her beyond the reach of her enemies. As her men crouded to the bridge, to repais the river, great numbers of them perished, through the disorder and confusion unavoidable on fuch occasions. When those that could fave themselves were fafely over, she destroyed the bridge, and by that means stopt the enemy; and the king likewise, in obedience to an oracle, had given orders to his troops not to pass the river. nor pursue Semiramis any farther. The queen, having made an exchange of prisoners at Bactra, returned to her own dominions with scarce one-third of her army, which (according to Ctefias) confifted of three hundred thousand foot, and fifty thousand horse, besides the camels and chariots armed for war, of which she had a very considerable number. She, and Alexander after her, were the only persons that ever ventured to carry the war beyond the river Indus.

I must own, I am somewhat puzzled with a difficulty which may be raised against the extraordinary things related of Ninus and Semiramis, as they do not seem to agree with the times so near the deluge: Such vast armies, I mean, such a numerous cavalry, so many chariots armed with scythes, and such immense treasures of gold and silver; all which seem to be of a later date. The same thing may likewise be said of the magniscence of the buildings, ascribed to them. 'Tis probable the Greek historians, who came so many ages afterwards, deceived by the likeness of names, through their ignorance in chronology, and the resemblance of one event with another, may have ascribed such things to more ancient princes, as belonged to those of a later date; or may have attributed a number of exploits and enterprizes to one, which ought to be di-

vided amongst a series of them succeeding one another.

Semiramis, some time after her return, discovered that her son was plotting against her, and one of her principal officers had offered him his assistance. She then called to mind the oracle of Jupiter Ammon; and believing that her end approached,

proached, without inflicting any punishment on the officer, who was taken into custody, she voluntarily abdicated the throne, put the government into the hands of her son, and withdrew from the fight of men, hoping speedily to have divine honours paid to her according to the promise of the oracle. And indeed we are told, she was worshipped by the Affyrians, under the form of a dove. She lived fixty-two years, of which she reigned forty-two.

There are in the (n) memoirs of the academy of Belles Lettres two learned differtations upon the Assyrian empire, and

particularly on the reign and actions of Semiramis.

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What Justin (a) says of Semiramis, namely, that after her husband's decease, not daring either to commit the government to her son, who was then too young, or openly to take it upon herself, she governed under the name and habit of Ninyas; and that, after having reigned in that manner above forty years, falling passionately in love with her own son, she endeavoured to bring him to a criminal compliance, and was slain by him: All this, I say, is so void of all appearance of truth, that to go about to confute it would be but losing time. It must however be owned, that almost all the authors, who have spoken of Semiramis, give us but a disadvantageous idea of her chastity.

I do not know but the glorious reign of this queen might partly induce (p) Plato to maintain, in his Commonwealth, that women as well as men ought to be admitted into the management of publick affairs, the conducting of armies, and the government of states; and by necessary consequence ought to be trained up in the same exercises as men, as well for the forming of the body as the mind. (q) Nor does he so much as except those exercises, wherein it was customary to fight stark naked, alledging, that the virtue of the sex would

be a fufficient covering for them.

It is just matter of surprize to find so judicious a philosopher, in other respects, openly combating the most common and most natural maxims of modesty and decency, which virtues are the principal ornament of the sex, and insisting so strongly upon a principle, sufficiently consuted by the constant practice of all ages, and of almost all nations in the world.

(r) Aristotle, wiser in this than his master Plato, without doing the least injustice to the real merit and essential qualities of the sex, has with great judgment marked out the different

(n) Vol. iii. p. 343, &c. (v) Lib. i. c. 2. (p) Lib. v. de Rep. p. 451—457, (q) Emeines apelin anii imallon ampieronias. (r) De cura rei fam. I, i. c. 3.

ends, to which man and woman are ordained, from the different qualities of body and mind, wherewith they are endowed by the Author of nature, who has given the one strength of body and intrepidity of mind, to enable him to undergo the greatest hardships, and face the most imminent dangers; whilst the other on the contrary is of a weak and delicate constitution, accompanied with a natural softness and modest timidity, which render her more sit for a sedentary life, and dispose her to keep within the precincts of the house, to employ herself

in a prudent and industrious economy.

(1) Xenophon is of the same opinion with Aristotle; and in order to set off the occupation of the wife, who confines herself within her house, agreeably compares her to the mother-bee, commonly called the king of the bees, who alone governs and has the superintendance of the whole hive, who distributes all their employments, encourages their industry, presides over the building of their little cells, takes care of the nourishment and subsistence of her numerous family; regulates the quantity of honey appointed for that purpose, and at fixed and proper seasons sends abroad the new swarms in colonies, to ease and discharge the hive of its superstuous inhabitants. He remarks, with Aristotle, the difference of constitution and inclinations, designedly given by the Author of nature to man and woman, to point out to each of them their proper and respective offices and functions.

This allotment, far from degrading or lessening the woman, is really for her advantage and honour, in confiding to her a kind of domestick empire and government, administered only by gentleness, reason, equity, and good-nature; and in giving her frequent occasions to exert the most valuable and excellent qualities under the inestimable veil of modesty and submission. For it must ingenuously be owned, that at all times, and in all conditions, there have been women, who by a real and solid merit have distinguished themselves above their sex; as there have been innumerable instances of men, who by their defects have dishonoured theirs. But these are only particular cases, which form no rule, and which ought not to prevail against an establishment sounded in nature, and prescribed by the

Creator himfelf.

(1) Ninyas. This prince was in no respect like those, from whom he received life, and to whose throne he succeeded. Wholly intent upon his pleasures, he kept himself shut up in his palace, and seldom shewed himself to his people. To keep them in their duty, he had always at Nineveh a certain number

<sup>(1)</sup> De administr. dom, p. 839.

<sup>(</sup>e) Diod, l. ii. p. 208.

number of regular troops, furnished every year from the several provinces of his empire, at the expiration of which term they were succeeded by the like number of other troops on the same conditions; the king putting a commander at the head of them, on whose sidelity he could depend. He made use of this method, that the officers might not have time to gain the affections of the soldiers, and so form any conspiracies against him.

His successors for thirty generations followed his example, and even out-did him in indolence. Their history is absolutely

unknown, there remaining no footsteps of it.

(a) In Abraham's time the scripture speaks of Amraphael, king of Sennaar, the country where Babylon was situated, who with two other princes followed Chedarlaomer, king of the Elamites, whose tributary he probably was, in the war carried on by the latter against sive kings of the land of Canaan.

(w) It was under the government of these inactive princes, that Sesostris, king of Egypt, extended his conquests so far in the East. But as his power was of a short duration, and not supported by his successors, the Assyrian empire soon returned

to its former state.

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(x) Plato, a curious observer of antiquities, makes the kingdom of Troy, in the time of Priamus, dependent on the Assirian empire. And Ctesias says, that Teutamus, the twentieth king after Ninyas, sent a considerable body of troops to the assistance of the Trojans, under the conduct of Memnon, the son of Tithonus, at a time when the Assyrian empire had subsisted above a thousand years; which agrees exactly with the time, wherein I have placed the soundation of that empire. But the silence of Homer concerning so mighty a people, and which must needs have been well known, renders this sact exceeding doubtful. And it must be owned, that whatever relates to the times of the ancient history of the Assyrians, is attended with great dissipulcies, into which my plan does not permit me to enter.

(y) Pul. The scripture informs us, that Pul, king of Affyria, being come into the land of Israel, had a thousand talents of silver given him by Menahem, king of the ten tribes, to engage him to lend him assistance, and secure him on his

throne.

Vol. II. E This

(u) A, M. 2092. Ant. J. C. 1912. (w) A. M. 2513. Ant. J. C. 1491. (x) A. M. 2820. Ant. J. C. 1184. De Leg, l. iii. p. 685. (y) A. M. 3233. Ant. J. C. 771. 2 Kings xv. 19.

This Pul is supposed to be the king of Nineveh, who fe-

pented with all his people, at the preaching of Jonah.

He is also thought to be the father of Sardanapalus, the last king of the Assyrians, called, according to the custom of the eastern nations, Sardan-pul, that is to fay, Sardan, the fon of Pul.

(z) SARDANAPALUS. This prince surpassed all his predecessors in esseminacy, luxury, and cowardice. He never went out of his palace, but spent all his time amongst a company of women dressed and painted like them, and employed like them at the distaff. He placed all his happiness and glory in the possession of immense treasures, in feasting and rioting, and indulging himself in all the most infamous and criminal pleasures. He ordered two verses to be put upon his tomb, when he died, which imported, that he carried away with him all that he had eaten, and all the pleasures he had enjoyed, but left all the rest behind him.

\* Hac babeo qua edi, quaque exaturata libido Hausit: at illa jacent multa & præclara relicta.

An epitaph, says Aristotle, fit for a hog.

Arbaces, governor of Media, having found means to get into the palace, and with his own eyes feen Sardanapalus in the midst of an infamous seraglio, enraged at such a spectacle, and not able to endure, that so many brave men should be subject to a prince more soft and effeminate than the women themselves, immediately formed a conspiracy against him. Belefis, governor of Babylon, and feveral others, entered into it. On the first rumour of this revolt, the king hid himself in the inmost part of his palace. Being obliged afterwards to take the field with some forces which he had affembled, he was overcome, and purfued to the gates of Nineveh; wherein he thut himself, in hopes the rebels would never be able to take to well fortified a city, and stored with provisions for a considerable time: The fiege proved indeed of very great length. It had been declared by an ancient oracle, that Nineveh could ne. r be taken, unless the river became an enemy to the city. These words buoyed up Sardanapalus, because he looked upon the thing as impossible. But when he saw, that the Tigris by a violent inundation had thrown down twenty + stadia of the

(z) Died. l.ii. p. 109-115. Ath. l. xii. p. 529, 530. Juft. l. i. c. 3.

<sup>\*</sup> Keir' Egw ooo' Epapor, gebelgioa habere se mortuum dicit, quæ ne viguer' Egwlog Tégnr' Enabor ta de wohda göhlig warta héheinstai. Quid aliuu, inquit Ariteles, in bovis, non
liuu, inquit Ariteles, in bovis, non
liuu, inquit Ariteles, in sovie, non
liuu, inquit (inquiches) to sovie (inquiches) t in regis sepulchro, inscriberes? Hec ! Two miles and an balf.

city-wall, and by that means opened a passage to the enemy, he understood the meaning of the oracle, and thought himself loft. He resolved, however, to die in such a manner, as, according to his opinion, should cover the infamy of his scandalous and effeminate life (a). He ordered a pile of wood to be made in his palace, and fetting fire to it, burnt himfelf, his eunuchs, his women and his treasures. Athenœus makes these treasures amount to a thousand myriads of talents of gold, and to ten times as many talents of filver, which, without reckoning any thing elfe, is a fum that exceeds all credibility. A myriad contains ten thousand; and one fingle myriad of talents of filver is worth thirty millions of French money, or about one million four hundred thousand pounds sterling. A man is loft, if he attempts to fum up the whole value; which induces me to believe, that Athenæus must have very much exaggerated in his computation; however, we may be affured from his account, that the treasures were immensely great.

(b) Plutarch, in his second treatise, dedicated to the praise of Alexander the Great, wherein he examines in what the true greatness of princes confists, after having shewn, that it can arise from nothing but their own personal merit, confirms it by two very different examples, taken from the history of the Affyrians, which we are upon. Semiramis and Sardanapalus (fays he) both governed the same kingdom; both had the same people, the same extent of country, the same revenues, the same forces, and number of troops; but they had not the same dispofitions, nor the same view. Semiramis, raising herself above her fex, built magnificent cities, equipped fleets, armed legions, fubdued neighbouring nations, penetrated into Arabia and Ethiopia, and carried her victorious arms to the extremities of Afia, spreading consternation and terror every where. Whereas Sardanapalus, as if he had entirely renounced his fex, spent all his time in the heart of his palace, perpetually surrounded with a company of women, whose habit and even manners he had taken, applying himself with them to the spindle and the distaff, neither understanding nor doing any other thing than fpinning, eating and drinking, and wallowing in all manner of infamous pleasure. Accordingly, a statue was erected to him, after his death, which represented him in the posture of a dancer, with an infeription upon it, in which he addressed

<sup>(</sup>a) A. M. 3257. Ant. J. C. 747. (b) Pag. 335, 336.

<sup>·</sup> About fourteen bundred millions sterling.

himself to the spectator in these words, (c) Eat, drink, and be merry; every thing else is nothing. An inscription very suitable to the epitaph he himself had ordered to be put upon his monument.

Plutarch in this place judges of Semiramis, as almost all the prophane historians do of the glory of conquerors. But, if we would make a true judgment of things, was the unbounded ambition of that queen much less blameable, than the dissolute effeminacy of Sardanapalus; which of the two vices did

most mischief to mankind?

We are not to wonder that the Affyrian empire should fall under such a prince; but undoubtedly it was not till after having passed through various augmentations, diminutions, and revolutions, common to all states, even to the greatest, during the course of several ages. This empire had subsisted above 1450 years.

Of the ruins of this vast empire were formed three considerable kingdoms; that of the Medes, which Arbaces, the principal head of the conspiracy, restored to its liberty; that of the Assyrians of Babylon, which was given to Beless, governor of that city; and that of the Assyrians of Nineveh, the first king whereof took the name of Ninus the younger.

In order to understand the history of the second Assyrian empire, which is very obscure, and of which little is said by historians, it is proper, and even absolutely necessary, to compare what is said of it by prophane authors with what we find of it in holy scripture; that by the help of that double light we may have the clearer idea of the two empires of Nineveh and Babylon, which for some time were separate and distinct, and afterwards united and consounded together. I shall first treat of this second Assyrian empire, and then return to the kingdom of the Medes.

# CHAP. II.

The second Assyrian empire, both of Nineweh and Babylon.

THIS second Assyrian empire continued two hundred and ten years, reckoning to the year in which Cyrus, who was become absolute master of the east by the death of his father Cambyses, and his father-in-law Cyaxares, published the famous edict, whereby the Jews were permitted to return into their own country, after a seventy years captivity at Babylon.

Kings

# Kings of BABYLON.

(d) Belesis. He is the same as Nabonassar, from whise reign began the famous astronomical epocha at Babylon, called from his name the æra of Nabonassar. In the holy scriptures he is called Baladan. He reigned but twelve years, and was

fucceeded by his fon,

(e) MERODACH BALADEN. This is the prince who fent ambassadors to king Hezekiah, to congratulate him on the recovery of his health, of which we shall speak hereafter. After him there reigned several other kings at Babylon (f), with whose story we are entirely unacquainted. I shall therefore proceed to the kings of Nineveh.

# Kings of NINEVEH.

(g) TIGLATH-PILESER. This is the name given by the holy scripture to the king, who is supposed to be the first that reigned at Nineveh, after the destruction of the ancient Astyrian empire. He is called Thilgamus by Ælian. He is faid to have taken the name of Ninus the younger, in order to honour and distinguish his reign by the name of so ancient and

illustrious a prince.

Ahaz, king of Judah, whose incorrigible impiety could not be reclaimed, either by the divine favours or chastisements, finding himself attacked at once by the kings of Syria and Ifrael, robbed the temple of part of its gold and filver, and fent it to Tiglath-Pileser, to purchase his friendship and asfistance; promising him besides to become his vassal, and to pay him tribute. The king of Assyria finding so favourable an opportunity of adding Syria and Palestine to his empire, readily accepted the proposal. Advancing that way with a numerous army, he beat Rezin, took Damascus, and put an end to the kingdom erected there by the Syrians, as God had foretold by his prophets Isaiah (b) and Amos. From thence he marched against Phacæa, and took all that belonged to the kingdom of Israel beyond Jordan, or in Galilee. But he made Ahaz pay very dear for his protection, still exacting of him fuch exorbitant sums of money, that for the payment of them he was obliged not only to exhaust his own treasures, but to take all the gold and filver of the temple. Thus this alliance ferved

<sup>(</sup>d) A.M. 3257. Ant. J. C. 747. 2 Kings xx. 12. (e) Ibid. (f) Can. Ptol. (g) A. M. 3257. Ant. J. C. 747. Lib. xii, hift, anim. c. 21. Caftor. apud Euseb. Chron. p. 49. 2 Kings xvi. 7, &c. (b) If. viii. 4. Amos i. 5.

ferved only to drain the kingdom of Judah, and to bring into its neighbourhood the powerful kings of Nineveh, who became so many instruments afterwards in the hand of God for

the chastifement of his people.

(i) SALMANASER. Sabacus, the Ethiopian, whom the feripture calls So, having made himself master of Egypt, Hosea, king of Samaria, entered into an alliance with him, hoping by that means to shake off the Assyrian yoke. To this end he withdrew from his dependance upon Salmanaser, resusing to pay him any further tribute, or make him the usual

prefents.

Salmanaser, to punish him for his presumption, marched against him with a powerful army; and after having subdued all the plain country, shut him up in Samaria, where he kept him closely besieged for three years; at the end of which he took the city, loaded Hosea with chains, and threw him into prison for the rest of his days; carried away the people captive, and planted them in Halah and Habor, cities of the Medes. And thus was the kingdom of Israel, or of the tentribes, destroyed, as God had often threatened by his prophets. This kingdom, from the time of its separation from that of Judah, lasted about two hundred and sifty years.

(k) It was at this time that Tobit, with Ann his wife, and his fon Tobias, was carried captive into Assyria, where he be-

came one of the principal officers to king Salmanafer.

Salmanaser died, after having reigned fourteen years, and

was succeeded by his son,

(1) SENNACHERIB. He is also called Sargon in scripture.

As foon as this prince was settled on the throne, he renewed the demand of the tribute, exacted by his father from Hezekiah. Upon his refusal, he declared war against him, and entered into Judea with a mighty army. Hezekiah, grieved to see his kingdom pillaged, sent ambassadors to him, to desire peace upon any terms he would prescribe. Sennacherib, seemingly mollisted, entered into treaty with him, and demanded a very great sum of gold and silver. The holy king exhausted both the treasures of the temple, and his own costers, to pay it. The Assyrian, regarding neither the sanction of oaths nor treaties, still continued the war, and pushed on his conquests more vigorously than ever. Nothing was able to withstand his power, and of all the strong places of Judah, none remained untaken but Jerusalem, which was likewise reduced to the utmost extremity. (m) At this very juncture Sennacherib

(i) A. M. 3276. Ant. J. C. 728. 2 Kings xvii (k) Tob. c. i. (l) A. M. 3287. Ant. J.C. 717. I. xx. 1. 2 Kings, c. xviii. and xix. (m, 2 Kings xix. 9.

was informed, that Tirhakah, king of Ethiopia, who had joined forces with the king of Egypt, was coming up to fuccour the befieged city. Now it was contrary to the express command of God, as well as the remonstrances of Isaiah and Hezekiah, that the chief rulers at Jerusalem had required any foreign assistance. The Assyrian prince marched immediately to meet the approaching enemy, after having writ a letter to Hezekiah, full of blasphemy, against the God of Israel, whom he insolently boasted he would speedily vanquish as he had done all the gods of the other nations round about him. In short, he discomfited the Egyptians, and pursued them even into their own country, which he ravaged, and returned laden

with spoil.

(n) It was probably during Sennacherib's absence, which was pretty long, or at least some little time before, that Hezekiah fell sick, and was cured after a miraculous manner; and that (as a fign of God's fulfilling the promise he had made him of curing him fo perfectly, that within three days he should be able to go to the temple) the shadow of the sun went ten degrees backwards upon the dial of the palace. Merodach-Baladan, king of Babylon, being informed of the miraculous cure of king Hezekiah, sent ambassadors to him with letters and presents, to congratulate him upon that occasion, and to acquaint themselves with the miracle that had happened upon earth at this juncture, with respect to the sun's retrogradation ten degrees. Hezekiah was extremely fensible of the honour done him by that prince, and very forward to shew his ambassadors the riches and treasures he possessed, and to let them fee the whole magnificence of his palace. Humanly fpeaking, there was nothing in this proceeding but what was allowable and commendable; but in the eyes of the supreme Judge, which are infinitely more piercing and delicate than ours, this action discovered a lurking pride, and secret vanity, with which his righteousness was offended. Accordingly he instantly advertised the king by his prophet Isaiah, that the riches and treasures he had been shewing to those ambassadors with so much oftentation, should one day be transported to Babylon; and that his children should be carried thither, to become fervants in the palace of that monarch. This was then utterly improbable; for Babylon, at the time we are speaking of, was in friendship and alliance with Jerusalem, as appears by her having fent ambassadors thither: Nor did Jerusalem then feem to have any thing to fear, but from Nineveh; whose power was at that time formidable, and had entirely declared against E 4

against her. But the fortune of those two cities was to change,

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and the word of God was literally accomplished.

(o) But to return to Sennacherih; after he had ravaged Egypt, and taken a vast number of prisoners, he came back with his victorious army, encamped before Jerusalem, and befieged it a-new. The city feemed to be inevitably loft: It was without resource, and without hope from the hands of men; but had a powerful protector in heaven, whose jealous ears had heard the impious blasphemies uttered by the king of Nineveh against his facred name. In one fingle night an hundred and eighty-five thousand men of his army perished by the fword of the destroying angel. After so terrible a blow this pretended king of kings (for so he called himself) this triumpher over nations, and conqueror of gods, was obliged to return to his own country with the miserable remnant of his army, covered with shame and confusion: Nor did he survive his defeat a few months, but only to make a kind of an honourable amande to God, whose supreme majesty he had prefamed to infult, and who now, to use the scripture terms, having put a ring into bis nose, and a bit into bis mouth, as a wild beaft, made him return in that humbled, afflicted condition, through those very countries, which a little before had beheld him so haughty and imperious.

Upon his return to Nineveh, being enraged at his difgrace, he treated his subjects after a most cruel and tyrannical manner. (p) The effects of his sury fell more heavily upon the Jews and Israelites, of whom he had great numbers massacred every day, ordering their bodies to be left exposed in the streets, and suffering no man to give them burial. Tobit, to avoid his cruelty, was obliged to conceal himself for some time, and suffer all his effects to be confiscated. In short, the king's savage temper rendered him so insupportable to his own samily, that his two eldest sons conspired against him, (q) and killed him in the temple, in the presence of his god Nisroch, as he lay prostrate before him. But these two princes, being obliged after this parricide to fly into Armenia, lest the king-

dom to Esarhadden, their youngest brother.

(r) ESARDADON. We have already observed, that after Merodach-Baladan there was a succession of kings at Babylon, of whom history has transmitted nothing but the names. The royal family becoming extinct, there was an eight years interregnum, sull of troubles and commotions. Esarhaddon, taking advantage of this juncture, made himself master of Babylon;

<sup>(</sup>o) 2 Kings xix. 35-37. (p) Tobit i. 18-24. (q) 2 Kings xix. 37. (r) A. M. 3294. Ant. J. C. 710. Can. Ptol.

byfon; and annexing it to his former dominions, reigned over

the two united empires thirteen years.

After having re-united Syria and Palestine to the Assyrian empire, which had been rent from it in the preceding reign, he entered the land of Israel, where he took captive as many as were left there, and carried them into Assyria, except an inconsiderable number that escaped his pursuit. And that the country might not become a desert, he sent colonies of idolatrous people, taken out of the countries beyond the Euphrates, to dwell in the cities of Samaria. (s) The prediction of Isaiah was then suffilled; within threescore and sive years shall Ephraim be broken, that it be no more a people. This was exactly the space of time elapsed between the prediction and the event; and the people of Israel did then truly cease to be a visible nation, what was left of them being altogether mixed and confounded with other nations.

(1) This prince, having possessed himself of the land of Israel, sent some of his generals with part of his army into Judea, to reduce that country likewise under his subjection. These generals deseated Manasseh, and having taken him prisoner, brought him to Esarhaddon, who put him in chains, and carried him with him to Babylon. But Manasseh, having afterwards appeased the wrath of God by a sincere and lively repentance, obtained his liberty, and returned to Jerusalem.

(u) Mean time the colonies, that had been sent into Samaria, in the room of its ancient inhabitants, were grievously infested with lions. The king of Babylon being told, the cause of that calamity was their not worshipping the God of the country, ordered an Israelitish priest to be sent to them, from among the captives taken in that country, to teach them the worship of the God of Israel. But these idolaters, contented with admitting the true God amongst their ancient divinities, worshipped him jointly with their false deities. This corrupt worship continued afterwards, and was the source of the aversion entertained by the Jews against the Samaritans.

Esarhaddon, after a prosperous reign of thirty-nine years over the Assyrians, and thirteen over the Babylonians, was

fucceeded by his fon,

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(w) SAOSDUCHINUS. This prince is called in fcripture Nabuchodonofor, which name was common to the kings of Babylon. To diffinguish this from the others, he is called Nabuchodonofor the first.

E 5 Tobit

(s) Is, vii 3. (t) 2 Chron. xxxiii. 11, 13. (u) 2 Kings xvii. 25-41. (w) A. M. 3335. Ant. J. C. 669.

(x) Tobit was still alive at this time, and dwelt among other captives at Nineveh. Perceiving his end approaching, he foretold his children the sudden destruction of that city; of which at that time there was not the least appearance. He advised them to quit the city, before its ruin came on, and to

depart as foon as they had buried him and his wife.

The ruin of Nineveh is at hand, says the good old man. abide no longer here, for I perceive the avickedness of the city avill occafion its destruction. These last words are very remarkable, the wickedness of the city will occasion its destruction. Men will be apt to impute the ruin of Nineveh to any other reason, but we are taught by the Holy Ghost, that her unrighteousness was the true cause of it, as it will be with other states, that imitate her crimes.

(y) Nabuchodonofor defeated the king of the Medes, in a pitched battle fought the twelfth year of his reign upon the plain of Ragau, took Ecbatana, the capital of his kingdom, and returned triumphant to Nineveh. When we come to treat of the history of the Medes, we shall give a more particular

account of this victory.

It was immediately after this expedition, that Bethulia was belieged by Holofernes, one of Nabuchodonosor's generals; and that the famous enterprize of Judith was accomplished.

(2) SARACUS, otherwise called CHYNA-LADANUS. This prince succeeded Saosduchinus; and having rendered himself contemptible to his subjects, by his esseminacy, and the little care he took of his dominions, Nabopolassar, a Babylonian by birth, and general of his army, usurped that part of the Assyrian empire, and reigned over it one and twenty years.

(a) Nabopolassar. This prince, the better to maintain his usurped fovereignty, made an alliance with Cyaxares, king of the Medes. With their joint forces they besieged and took Nineveh, killed Saracus, and utterly destroyed that great city. We shall speak more largely of this great event, when we come to the history of the Medes. From this time forwards the city of Babylon became the only capital of the Assyrian empire.

The Babylonians and the Medes, having destroyed Nineveh, became so formidable, that they drew upon themselves the jealousy of all their neighbours. Necho, king of Egypt, was so alarmed at their power, that to stop their progress he marched towards the Euphrates at the head of a powerful army, and made several considerable conquests. See the history of

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(x) Tobit xiv. 5—13. (y) Judith i. 5, 6. (z) A. M. 3336. Ant. J. C. 648. Alex, Polyhift, (a) A. M. 3378. Ant. J. C. 626.

the Egyptians (b) for what concerns this expedition, and the

consequences that attended it.

(c) Nabopolassar finding, that after the taking of Carchemish by Necho, all Syria and Palestine had revolted from him, and neither his age nor infirmities permitting him to go in person to recover them, he made his son Nabuchodonosor partner with him in the empire, and fent him with an army, to reduce those countries to their former subjection.

(d) From this time the Jews begin to reckon the years of Nabuchodonosor, viz. from the end of the third year of Jehoiakim, king of Judah, or rather from the beginning of the fourth. But the Babylonians compute the reign of this prince only from the death of his father, which happened two years

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(e) NABUCHODOHOSOR II. This prince defeated Necho's army near the Euphrates, and retook Carchemish. From thence he marched towards Syria and Palestine, and re-united

those provinces to his dominions.

(f) He likewise entered Judea, besieged Jerusalem, and took it: He caused Jehoiakim to be put in chains, with a defign to have him carried to Babylon; but being moved with his repentance and affliction, he restored him to his throne. Great numbers of the Jews, and, among the rest, some children of the royal family, were carried captive to Babylon, whither all the treasures of the king's palace, and a part of the facred vessels of the temple, were likewise transported. Thus was the judgment God had denounced by the prophet Isaiah to king Hezekiah accomplished. From this famous epocha, which was the fourth year of Jehoiakim, king of Judah, we are to date the captivity of the Jews at Babylon, so often foretold by Jeremiah. Daniel, then but eighteen years old, was carried captive among the rest; and Ezekiel fome time afterwards.

(g) Towards the end of the fifth year of Jehoiakim died Nabopolassar, king of Babylon, after having reigned one and twenty years. As foon as his fon Nabuchodonofor had news of his death, he fet out with all expedition for Babylon, taking the nearest way through the defert, attended only with a small retinue, leaving the hulk of his army with his generals, to be conducted to Babylon with the captives and spoils. Or his arrival, he received the government from the hands of

<sup>(</sup>b) Vol. I. (c) Berof. apud Joseph. Antiq. l.x. c. 11. & con. (d) A. M. 3398. Ant. J. C. 606. (e) Jer. xivi. 2. 2 Kings (f) Dan i. 1-7. 2 Chron. xxxvi. 6, 7. (g) Can. Ptol. Ap. 1. i. xxiv. 7. Berof, apud Joseph. Antiq. I. x. c. 11, & con, Ap. I. x.

those that had carefully preserved it for him, and so succeeded to all the dominions of his father, which comprehended Chaldea, Assyria, Arabia, Syria, and Palestine, over which, ac-

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cording to Ptolemy, he reigned forty-three years.

(b) In the fourth year of his reign he had a dream, at which he was greatly terrified, though he could not call it again to mind. He thereupon consulted the wise men and diviners of his kingdom, requiring of them to make known to him the substance of his dream. They all answered, that it was beyond the reach of their art to divine the thing itself; and that the utmost they could do, was to give the interpretation of his dream, when he had made it known to them. As absolute princes are not accustomed to meet with opposition, but will be obeyed in all things, Nabuchodonosor, imagining they dealt infincerely with him, fell into a violent rage, and condemned them all to die. Now Daniel and his three companions were included in the fentence, as being ranked among the wife men. But Daniel, having first invoked his God, defired to be introduced to the king, to whom he revealed the whole substance of his dream. "The thing thou fawest (fays he to " Nebuchadnezzar) was an image of an enormous fize, and " a terrible countenance. The head thereof was of gold, the " breast and arms of filver, the belly and thighs of brass, " and the feet part of iron and part of clay. And as the king " was attentively looking upon that vision, behold a stone was cut out of a mountain without hands, and the stone smote "the image upon his feet, and brake them to pieces; the " whole image was ground as fmall as duft, and the stone be-" came a great mountain, and filled the whole earth." When Daniel had related the dream, he gave the king likewise the interpretation thereof, shewing him how it signified the three great empires, which were to succeed that of the Asiyrians, namely, the Persian, the Grecian, and the Roman, or (according to some) that of the successors of Alexander the Great. " After these kingdoms (continued Daniel) shall the God of " heaven set up a kingdom, which shall never be destroyed; " and this kingdom shall not be left to other people, but shall " break in pieces and confume all thefe kingdoms, and shall " fland for ever." By which Daniel plainly foretold the kingdom of Jesus Christ. Nebuchadnezzar, quite ravished with admiration and aftonishment, after having acknowledged and loudly declared, that the God of the Israelites was really the God of gods, advanced Daniel to the highest offices in the kingdom, made him chief of the governors over all the wife

men, ruler of the whole province of Babylon, and one of the principal lords of the council, that always attended the court. His three friends were also promoted to honours and dignities.

(i) At this time Jehoiakim revolted from the king of Babylon, whose generals, that were still in Judea, marched against him, and committed all kinds of hostilities upon his country. He flept with his fathers, is all the scripture fays of his death. Jeremiah had prophefied, that he should neither be regretted nor lamented; but should be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem: This was no doubt fulfilled, though it is not known in what manner.

\* Jechonias succeeded both to the throne and iniquity of his father. Nebuchadnezzar's lieutenants continuing the blockade of Jerusalem, in three months time he himself came at the head of his army, and made himself master of the city. He plundered both the temple and the king's palace of all their treasures, and sent them away to Babylon, together with all the golden vessels remaining, which Solomon had made for the use of the temple: He carried away likewise a vast number of captives, amongst whom was king Jechonias. his mother, his wives, with all the chief officers and great men of his kingdom. In the room of Jechonias, he set upon the throne his uncle Mattaniah, who was otherwise called Zedekiah.

(k) This prince had as little religion and prosperity as his fore-fathers. Having made an alliance with Pharaoh, king of Egypt, he broke the oath of fidelity he had taken to the king of Babylon. The latter foon chastised him for it, and immediately laid fiege to Jerusalem. The king of Egypt's arrival at the head of an army gave the befieged some hopes; but their joy was very short-lived; the Egyptians were defeated, and the conqueror returned against Jerusalem, and renewed the fiege, which lasted near a twelvemonth. (1) At last the city was taken by storm, and a terrible slaughter enfued. Zedekiah's two fons were by Nebuchadnezzar's orders killed before their father's face, with all the nobles and principal men of Judah. Zedekiah himself had both his eyes put out, was loaded with fetters, and carried to Babylon, where he was confined in prison as long as he lived. The city and temple were pillaged and burnt, and all their fortifications demolished.

(1) A. M. 3415. Ant. J. C. 589.

Al. Jehoiakim. 2 Kings xxiv, 6-28,

(m) Upon Nebuchadnezzar's return to Babylon, after his fuccessful war against Judea, he ordered a golden statue to be made fixty \* cubits high, assembled all the great men of the kingdom to celebrate the dedication of it, and commanded all his subjects to worship it, threatening to cast those that should refuse into the midst of a burning stery surnace. Upon this occasion it was, that the three young Hebrews, Ananias, Misael, and Azarias, who with an invincible courage refused to comply with the king's impious ordinance, were preserved aster a miraculous manner, in the midst of the slames. The king, himself a witness of this assonishing miracle, published an edict, whereby all persons whatsoever were forbid, upon pain of death, to speak any thing amiss against the God of Ananias, Misael, and Azarias. He likewise promoted these three young men to the highest honours and employments.

Nebuchadnezzar, in the twenty-first year of his reign, and the fourth after the destruction of Jerusalem, marched again into Syria, and befieged Tyre, at the time when Ithobal was king thereof. Tyre was a strong and opulent city, which had never been subject to any foreign power, and was then in great repute for its commerce; (n) by which many of its citizens were become like fo many princes in wealth and magnificence. It was built by the Sidonians two hundred and forty years before the temple of Jerusalem. For Sidon being taken by the Philistines of Ascalon, many of its inhabitants made their escape in ships, and founded the city of Tyre. And for this reason we find it called in Isaiah (o) the daughter of Sidon. But the daughter foon surpassed the mother in grandeur, riches, and power. Accordingly, at the time we are speaking of, she was in a condition to refult thirteen years together a monarch, to whose yoke all the rest of the east had submitted.

(p) It was not till after so many years, that Nebuchadnezzar made himself master of Tyre. His troops suffered incredible hardships before it; so that, according to the prophet's expression, (q) every bead was made bald, and every shoulder was peeled. Before the city was reduced to the last extremity, its inhabitants retired, with the greatest part of their effects, into a neighbouring isle, half a mile from the shore, where they built a new city; the name and glory whereof extinguished the remembrance of the old one, which from thenceforward became a mere village, retaining the name of ancient Tyre.

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<sup>(</sup>m) Dan. iii. (a) Ezek. xxvi. 27. If. xxiii. 8. Juft. 1. xviii. c. 3. (c) If. xxiii. 12. (p) J.f. Ant. l. x. c. 11. & con. Ap. l. i. (q) Ez. xxix. 18, 19.

(r) Nebuchadnezzar and his army having undergone the utmost fatigues during so long and difficult a siege, and having sound nothing in the place to requite them for the service they had rendered Almighty God (it is the expression of the prophet) in executing his vengeance upon that city, to make them amends, God was pleased to promise by the mouth of Ezekiel, that he would give them the spoils of Egypt. And indeed Nebuchadnezzar conquered Egypt soon after, as I have more sully related in the history of the Egyptians (s).

When this prince had happily finished all his wars, and was in a state of perfect peace and tranquillity, he put the last hand to the building, or rather to the embelishing of Babylon. The reader may see in Josephus (1) an account of the magnificent structures ascribed to this monarch by several writers. I have mentioned a great part of them in the description al-

ready given of that flately city.

(u) Whilst nothing seemed wanting to compleat Nebuchadnezzar's happiness, a frightful dream disturbed his repose, and filled him with great anxiety. He dreamed, " He faw a tree " in the midft of the earth, whose height was great: The tree " grew, and was strong, and the height of it reached unto " heaven, and the fight thereof to the end of the earth. The " leaves were fair, and the fruit much; and in it was meat " for all: The beafts of the field had shadow under it, and " the fowls of the heaven dwelt in the boughs thereof; and " all flesh was fed of it. Then a watcher and an holy one " came down frem heaven, and cried; Hew down the tree, " and cut off his branches, shake off his leaves, and scatter " his fruit; let the beafts get away from under it, and the " fowls from his branches. Nevertheless leave the stump of " his roots in the earth, even with a band of iron and brafs, " in the tender grass of the field; and let it be wet with the " dew of heaven, and let his portion be with the beafts in the " grass of the earth. Let his heart be changed from man's; " and let a beatt's heart be given unto him; and let feven "times pass over him. This matter is by the decree of the " watchers, and the demand by the word of the holy ones, to " the intent that the living may know, that the Most High " ruleth in the kingdom of men, and giveth it to whomsoever " he will, and fetteth up over it the basest of men."

The king, justly terrified at this terrible dream, consulted all his wife men and magicians, but to no purpose. He was obliged to have recourse to Daniel, who expounded the dream,

<sup>(</sup>r) Ez. xxix. 18-20. (u) Dan, cap, 1v.

<sup>(</sup>s) Vol. I.

<sup>(</sup>t) Antiq. 1, x. c. 11.

and applied it to the king's own person, plainly declaring to him, "That he should be driven from the company of men for seven years, should be reduced to the condition and sel- lowship of the beasts of the field, and feed upon grass like a bullock; that his kingdom nevertheless should be preserved for him, and he should re-possess his throne, when he should have learnt to know and acknowledge, that all power is from above, and cometh from heaven. After this

he exhorted him to break off his fins by righteousness, and

" his iniquities by shewing mercy to the poor." All these things came to pass upon Nebuchadnezzar, as the prophet had foretold. At the end of twelve months, as he was walking in his palace, and admiring the beauty and magnificence of his buildings, he faid, "Is not this great Baby-46 lon, which I have built for the house of the kingdom, by " the might of my power, and for the honour of my majef-"ty?" Would a secret impulse of complacency and vanity in a prince, at the fight of fuch noble structures erected by himself, appear to us so very criminal? And yet, hardly were the words out of his mouth, when a voice came down from heaven, and pronounced this fentence: " In the same hour his understanding went from him; he was driven from men, " and did eat grass like oxen, and his body was wet with the " dew of heaven, till his hairs were grown like eagles fea-" thers, and his nails like birds claws."

After the expiration of the appointed time, he recovered his senses, and the use of his understanding: "He lifted up his " eyes unto heaven (fays the scripture) and blessed the Most "High; he praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his king-"dom is from generation to generation:" Confessing, "That all the inhabitants of the earth are as nothing before him, " and that he doeth according to his will, in the army of hea-" ven, and among the inhabitants of the earth; and none " can stay his hand, or fay unto him, What dost thou?" Now he recovered his former countenance and form. His courtiers went out to feek him; he was restored to his throne, and became greater and more powerful than ever. Being affected with the heartiest gratitude, he caused by a solemn edict to be published, through the whole extent of his dominions, what aftonishing and miraculous things God had wrought in his perion.

One, year after this Nebuchadnezzar died, having reigned forty-three years, reckoning from the death of his father. He was

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was one of the greatest monarchs that ever reigned in the east. He was succeeded by his son,

(w) EVIL-MERODACH. As foon as he was fettled in the throne, he released Jechonias, king of Judah, out of prison, where he had been confined near feven and thirty years,

In the reign of this Evil-Merodach, which lasted but two years, the learned place Daniel's detection of the fraud practised by the priests of Bel; the innocent artifice, by which he contrived to kill the dragon, which was worshipped as a god; and the miraculous deliverance of the same prophet out of the den of lions, where he had victuals brought him by the prophet Habakkuk.

(x) Evil-Merodach rendered himself so odious by his debauchery, and other extravagancies, that his own relations

conspired against him, and put him to death.

(y) NERIGLISSAR, his fifter's husband, and one of the

chief conspirators reigned in his stead.

Immediately on his accession to the crown, he made great preparations for war against the Medes, which made Cyaxares send for Cyrus out of Persia to his assistance. This story will be more particularly related by and by, where we shall find that this prince was flain in battle, in the fourth year of his

reign.

(2) LABOROSOARCHOD, his son, succeeded to the throne. This was a very wicked prince. Being born with the most vicious inclinations, he indulged them without restraint when he came to the crown; as if he had been invested with fovereign power, only to have the privilege of committing with impunity the most infamous and barbarous actions. He reigned but nine months; his own subjects conspiring against him, put him to death. His fuccessor was

(a) LABYNIT, OF NABONID. This prince had likewife other names, and in scripture that of Belshazzar. It is reasonably supposed that he was the son of Evil-Merodach, by his wife Nitocris, and consequently grandson to Nebuchadnezzar, to whom, according to Jeremiah's prophecy, the nations of the east were to be subject, as also to his son, and his grandson after him: (b) All nations shall serve him, and his son, and his son's son, until the very time of his land shall come.

(c) Nitocris is that queen who raised so many noble edifices in Babylon. She caused her own monument to be placed over one

(w) A. M. 3441. Ant. J. C. 563. 2 Kings xxv. 27-30. egafthen. (y) A. M. 3444. Ant. J. C. 556. Cyrop. l. i. (x) Berof. Megasthen. A.M. 3448. Ant. J. C. 556. (a) A. M. 3449. Ant. J. C. 555. (6) (c) Her, l. i. cap. 185, &c. Jer. xxvii. 7.

one of the most remarkable gates of the city, with an inscription, dissuading her successors from touching the treasures laid up in it, without the most urgent and indispensable necessity. The tomb remained unopened till the reign of Darius, who, upon his breaking it open, instead of those immense treasures he had statered himself with, found nothing but the following inscription:

IF THOU HADST NOT AN INSATIABLE THIRST AFTER MONEY, AND A MOST SORDID, AVARICIOUS SOUL, THOU WOULDST NEVER HAVE BROKE OPEN THE MONUMENTS OF

THE DEAD.

(d) In the first year of Belshazzar's reign, Daniel had the vision of the four beasts, which represented the four great monarchies, and the kingdom of the Messiah, which was to succeed them. (e) In the third year of the same reign he had the vision of the ram and the he-goat, which pre-sigured the destruction of the Persian empire by Alexander the Great, and the persecution which Antiochus Epiphanes, king of Syria, should bring upon the Jews. I shall hereafter make some ressections upon these prophecies, and give a larger account of them.

(f) Belshazzar, whilst his enemies were besieging Babylon, gave a great entertainment to his whole court, upon a certain sestival, which was annually celebrated with great rejoicing. The joy of this feast was greatly disturbed by a vision, and still more so by the explication, which Daniel gave of it to the king. The sentence written upon the wall imported, that his kingdom was taken from him, and given to the Medes and Persians. That very night the city was taken, and Belshazzar killed.

(g) Thus ended the Babylonian empire, after having subfifted two hundred and ten years from the destruction of the

great Affyrian empire.

The particular circumstances of the siege, and the taking of Babylon, shall be related in the history of Cyrus.

# CHAP. III.

The bistory of the kingdom of the MEDES.

(b) I TOOK notice in speaking of the destruction of the ancient Assyrian empire, that Arbaces, general of the Medes, was one of the chief authors of the conspiracy against Sarda-

(d) Dan. c. vii. (e) c. viii. (f) c. v. (g) A. M. 3468; Ant. J. C. 536. (b) A. M. 3257. Ant. J. C. 747. Sarda medi provi of the fays to

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they Wijudge Sardanapalus: And several writers believe, that he then immediately became sovereign master of Media, and many other provinces, and assumed the title of king. Herodotus is not of this opinion. I shall relate what that celebrated historian

fays upon the subject.

(i) The Affyrians, who had for many ages held the empire of Asia, began to decline in their power by the revolt of several nations. The Medes sirst threw off their yoke, and maintained for some time the liberty they had acquired by their valour: But that liberty degenerating into licentiousness, and their government not being well established, they fell into a kind of anarchy, worse than their former subjection. Injustice, violence, and rapine, prevailed every where, because there was nobody that had either power enough to restrain them, or sufficient authority to punish the offenders. But all these disorders induced the people to settle a form of government, which rendered the state more flourishing than ever it was before.

The nation of the Medes was then divided into tribes. Almost all the people dwelt in villages, when Dejoces, the son of Phraortes, a Mede by birth, erected the state into a monarchy. This person seeing the great disorders that prevailed throughout all Media, resolved to take advantage of those troubles, and make them serve to exalt him to the royal dignity. He had a great reputation in his own country, and passed for a man, not only regular in his own conduct, but possessed of all the prudence and equity necessary for a governor.

As foon as he had formed the defign of obtaining the throne, he laboured to make the good qualities that had been observed in him more conspicuous than ever: He succeeded so well, that the inhabitants of the village where he lived made him their judge. In this office he acquitted himself with great prudence; and his cares had all the success expected from them; for he brought the people of that village to a sober and regular life. The inhabitants of other villages, whom perpetual disorders suffered not to live in quiet, observing the good order Dejoces had introduced in the place where he presided as judge, began to address themselves to him, and make him arbitrator of their differences. The same of his equity daily increasing, all such as had any affair of consequence, brought it before him, expecting to find that equity in Dejoces, which they could meet with no where else.

When he found himself thus far advanced in his designs, he judged it a proper time to set his last engines to work for the

compassing his point. He therefore retired from business, pretending to be over-fatigued with the multitude of people, that resorted to him from all quarters; and would not exercise the office of judge any longer, notwithstanding all the importunity of such as wished well to the publick tranquillity. Whenever any persons addressed themselves to him, he told them, that his own domestick affairs would not allow him to attend those of other people.

The licentiousness, which had been for some time restrained by the management of Dejoces, began to prevail more than ever, as soon as he had withdrawn himself from the administration of affairs; and the evil increased to such a degree, that the Medes were obliged to assemble, and deliberate upon the

means of curing fo dangerous a diforder.

There are different forts of ambition: Some violent and impetuous, carry every thing as it were by florm, flicking at no kind of cruelty or murder: Another fort more gentle, like that we are speaking of, puts on an appearance of moderation and justice, working under ground (if I may use that expression)

and yet arrives at her point as furely as the other.

Dejoces, who faw things succeeding according to his wish, sent his emissaries to the assembly, after having instructed them in the part they were to act. When expedients for stopping the course of the publick evils came to be proposed, these emissaries, fpeaking in their turn, represented, that unless the face of the republick was entirely changed, their country would become uninhabitable; that the only means to remedy the present disorders was to elect a king, who should have authority to reftrain violence, and make laws for the government of the nation. Then every man could profecute his own affairs in peace and fafety; whereas the injustice, that now reigned in all parts, would quickly force the people to abandon the country. This opinion was generally approved; and the whole company was convinced, that no expedient could be devised more effectual for curing the present evil, than that of converting the state into a monarchy. The only thing then to be done, was to chuse a king; and about this their deliberations were not long. They all agreed, there was not a man in Media so capable of governing as Dejoces; so that he was immediately with common consent elected king.

If we reflect in the least on the first establishment of kingdoms, in any age or country whatsoever, we shall find, that the maintenance of order, and the care of the publick good, was the original design of monarchy. Indeed there would be no possibility of establishing order and peace, if all men were resolved thority
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resolved to be independent, and would not submit to an authority, which takes from them a part of their liberty, in order to preserve the rest. Mankind must be perpetually at war, if they will always be striving for dominion over others, or resulte to submit to the strongest. For the sake of their own peace and safety, they must have a master, and must consent to obey him. This is the human origin of government. (k) And the scripture teacheth us, that the divine providence has not only allowed of the project, and the execution of it, but consecrated it likewise by an immediate communication of his own

power.

There is nothing certainly sobler or greater, than to fee a private person, eminent for his merit and virtue, and fitted by his excellent talents for the highest employments, and yet through inclination and modesty preferring a life of obscurity and retirement; than to see such a man sincerely refuse the offer made to him, of reigning over a whole nation, and at last consent to undergo the toil of government, upon no other motive than that of being serviceable to his fellow citizens. His first disposition, by which he declares that he is acquainted with the duties, and confequently with the dangers annexed to a fovereign power, shews him to have a foul more elevated and great than greatness itself; or, to speak more justly, a soul superior to all ambition: Nothing can shew him so perfectly worthy of that important charge, as the opinion he has of its not being so, and his fears of being unequal to it. But when he generously facrifices his own quiet and fatisfaction to the welfare and tranquillity of the publick, it is plain he understands what that sovereign power has in it really good, or truly valuable; which is, that it puts a man in a condition of becoming the defender of his country, of procuring it many advantages, and of redreffing various evils; of caufing law and justice to flourish, of bringing virtue and probity into reputation, and of establishing peace and plenty: And he comforts himself for the cares and troubles, to which he is exposed, by the prospect of the many benefits resulting from them to the publick. Such a governor was Numa at Rome, and fuch have been some other emperors, whom the people have constrained to accept the supreme power.

It must be owned (I cannot help repeating it) that there is nothing nobler or greater than such a disposition. But to put on the mask of modesty and virtue, in order to satisfy one's ambition, as Dejoces did; to affect to appear outwardly what a man is not inwardly; to resuse for a time, and then accept

with a feeming repugnancy what a man earnestly desires, and what he has been labouring by fecret under-hand practices to obtain; this double-dealing has so much meanness in it, that it necessarily lessens our opinion of the person, and extremely eclipses his merit, be his talents at the same time never so ex-

traordinary.

(1) Dejoces reigned fifty-three years. When Dejoces had afcended the throne, he endeavoured to convince the people, that they were not mistaken in the choice they had made of him, for restoring of order. At first he resolved to have his dignity of king attended with all the marks that could inspire an awe and respect for his person. He obliged his subjects to build him a magnificent palace in the place he appointed. This palace he strongly sortified, and chose out from among his people such persons as he judged sittest to be his guards.

After having thus provided for his own fecurity, he applied himself to polish and civilize his subjects, who having been accustomed to live in the country and in villages, almost without laws and without polity, had contracted a favage disposition. To this end he commanded them to build a city, marking out himself the place and circumference of the walls. This city was compassed about with seven distinct walls, all disposed in such a manner, that the outermost did not hinder the parapet of the second from being seen, nor the second that of the third, and so of all the rest. The situation of the place was extremely favourable for fuch a defign, for it was a regular hill, whose ascent was equal on every side. Within the last and smallest enclosure stood the king's palace, with all his treasures: In the fixth, which was next to that, there were feveral apartments for lodging the officers of his houshold; and the intermediate spaces, between the other walls, were appointed for the habitation of the people: The first and largest enclosure was about the bigness of Athens. The name of this city was Ecbatana.

The prospect of it was magnificent and beautiful; for, befides the disposition of the walls, which formed a kind of amphitheatre, the different colours wherewith the several parapets

were painted formed a delightful variety.

After the city was finished, and Dejoces had obliged part of the Medes to settle in it, he turned all his thoughts to composing of laws for the good of the state. But being persuaded, that the majesty of kings is most respected afar off [major ex longinguo reverentia, Tacit.] he began to keep himtelf at a distance from his people; was almost inaccessible and invisible

(1) A. M. 3294. Ant, J. C. 710, Her. 1, i. c. 96-101.

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Dejoc ing the 1 invisible to his subjects, not suffering them to speak, or communicate their affairs to him, but only by petitions, and the interposition of his officers. And even those, that had the privilege of approaching him, might neither laugh nor spit

in his presence.

This great statesman acted in this manner, in order the better to secure to himself the possession of the crown. For, having to deal with men yet uncivilized, and no very good judges of true merit, he was afraid, that too great a familiarity with him might induce contempt, and occasion plots and conspiracies against growing power, which is generally looked upon with invidious and discontented eyes. But by keeping himself thus concealed from the eyes of the people, and making himself known only by the wise laws he made, and the strict justice he took care to administer to every one, he acquired the respect and esteem of all his subjects.

It is faid, that from the innermost part of his palace he saw every thing that was done in his dominions, by means of his emissaries, who brought him accounts, and informed him of all transactions. By this means no crime escaped either the knowledge of the prince, or the rigour of the law; and the punishment treading upon the heels of the offence, kept the wicked in awe, and stopped the course of violence and in-

justice.

Things might possibly pass in this manner to a certain degree during his administration: But there is nothing more obvious than the great inconveniencies necessarily resulting from the custom introduced by Dejoces, and wherein he has been imitated by the rest of the Eastern potentates; the custom, I mean, of living concealed in his palace, of governing by spies dispersed throughout his kingdom, of relying solely upon their fincerity for the truth of facts; of not suffering truth, the complaints of the oppressed, and the just reasons of innocent persons to be conveyed to him any other way, than through foreign channels, that is, by men liable to be prejudiced or corrupted; men that stopped up all avenues to remonfrances, or the reparation of injuries, and that were capable of doing the greatest injustice themselves, with so much the more ease and affurance, as their iniquity remained undiscovered, and consequently unpunished. But besides all this, methinks, that very affectation in princes of being invisible, shews them to be conscious of their slender merit, which shuns the light, and dares not stand the test of a near examination.

Dejoces was fo wholly taken up in humanizing and foftening the manners, and in making laws for the good government of his people, that he never engaged in any enterprize against his neighbours, though his reign was very long, for he did not

die till after having reigned fifty-three years.

(m) PHRAORTES reigned twenty-two years. After the death of Dejoces, his fon Phraortes, called otherwise Aphraartes, fucceeded. The fole affinity between these two names, would make one believe, that this is the king called in scripture Arphaxad: But that opinion has many other substantial reasons to support it, as may be seen in father Montsaucon's learned differtation, of which I have made great use in this treatise. The passage in Judith, That Arphaxad built a very strong city, and called it Echatana, has deceived most authors, and made them believe, that Arphaxad must be Dejoces, who was certainly the founder of that city. But the Greek text of Judith, which the vulgar translation renders adificavit, fays only, (n) That Arphaxad added new buildings to Echatana. And what can be more natural, than that the father not having entirely perfected fo confiderable a work, the fon should put the last hand to it, and make such additions as were wanting?

(o) Phraortes, being of a very warlike temper, and not contented with the kingdom of Media, left him by his father, attacked the Persians; and defeating them in a decisive battle, brought them under subjection to his empire. Then strengthened by the accession of their troops, he attacked other neighbouring nations, one after another, till he made himself master of almost all the upper Asia, which comprehends all that lies north of mount Taurus, from Media as far as the river Halys.

Elate with this good fuccess, he ventured to turn his arms against the Assyrians, at that time indeed weakened through the revolt of several nations, but yet very powerful in themselves. Nabuchodonosor, their king, otherwise called Saos-duchinus, raised a great army in his own country, and † sent ambassadors to several other nations of the east, to require their assistance. They all resused him with contempt, and ignominiously treated his ambassadors, letting him see, that they no longer dreaded that empire, which had formerly kept the greatest part of them in a slavish subjection.

The king, highly enraged at such insolent treatment, swore by his throne and his reign, that he would be revenged of all those nations, and put them every one to the sword. He then

(m) A. M. 3347. Ant. J. C. 657. Her. c. 102. (n) Ἐπωκοδόμητε ἐπὶ Ἐκθατάνοις. (ο) Judith, Text. Gr. Her. l, i, c. 102.

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<sup>\*</sup> He is called so by Eusebius, Chron. | + The Greek text places these embas-Græc. and by Geor. Syncel. Judith fies before the battle.

prepared for battle, with what forces he had, in the plain of Ragau. A great battle enfued there, which proved fatal to Phraortes. He was defeated, his cavalry fled, his chariots were overturned and put into diforder, and Nabuchodonofor gained a compleat victory. Then taking advantage of the defeat and confusion of the Medes, he entered their country, took their cities, pushed on his conquests even to Ecbatana, forced the towers and the walls by storm, and gave the city to be pillaged by his foldiers, who plundered it, and stripped it of all its ornaments.

The unfortunate Phraortes, who had escaped into the mountains of Ragau, fell at last into the hands of Nabuchodonosor, who cruelly caused him to be shot to death with darts. After that, he returned to Nineveh with all his army, which was still very numerous, and for four months together did nothing but feast and divert himself with those that had accompanied

him in this expedition.

In Judith we read that the king of Assyria sent Holophernes with a powerful army, to revenge himself of those that had resulted him succours; the progress and cruelty of that commander, the general consternation of all the people, the courageous resolution of the Israelites to withstand him, in hopes that their God would defend them, the extremity to which Bethulia and the whole nation was reduced, the miraculous deliverance of that city by the courage and conduct of the brave Judith, and the compleat overthrow of the Assyrian army, are all related in the same book.

(p) CYAXARES I. reigned forty years. This prince fucceeded to the throne immediately after his father's death. He was a very brave, enterprizing prince, and knew how to make his advantage of the late overthrow of the Assyrian army. He first settled himself well in his kingdom of Media, and then conquered all upper Asia. But what he had most at heart was, to go and attack Nineveh, to revenge the death of his

father by the destruction of that great city.

The Affyrians came out to meet him, having only the remains of that great army, which was destroyed before Bethulia. A battle ensued, wherein the Affyrians were deseated, and driven back to Nineveh. Cyaxares, pursuing his victory, laid siege to the city, which was upon the point of falling inevitably into his hands, but that the time was not yet come when God designed to punish that city for her crimes, and for the calamities she had brought upon his people, as well as Vol. H.

<sup>(</sup>p) A. M. 3369. Ant. J. C. 635. Herod, l. i. c. 103-106.

other nations. It was delivered from its present danger in the

following manner.

A formidable army of Scythians, from the neighbourhood of the Palus Mæotis, had driven the Cimmerians out of Europe, and was still marching under the conduct of king Madyes in pursuit of them. The Cimmerians, had found means to escape from the Scythians, who were advancing into Media. Cyaxares, hearing of this eruption, raised the siege from before Nineveh, and marched with all his forces against that mighty army, which, like an impetuous torrent, was going to over-run all Asia. The two armies engaged, and the Medes were vanquished. The Barbarians, finding no other obstacle in their way, overspread not only Media, but almost all Asia. After that, they marched towards Egypt, from whence Plammaticius diverted their course by presents. They then returned into Palestine, where some of them plundered the temple of Venus at Ascalon, the most ancient temple dedicated to that goddess. Some of these Scythians settled at Bethshean, a city in the tribe of Manasseh, on this side Jordan, which from them was afterwards called Scythopolis.

The Scythians for the space of twenty-eight years were masters of the upper Asia, namely, the two Armenias, Cappadocia, Pontus, Colchis, and Iberia; during which time they spread desolation wherever they came. The Medes had no way of getting rid of them, but by a treacherous stratagem. Under pretence of cultivating and strengthening the alliance they had made together, they invited the greatest part of them to a general feast, which was made in every family. Each master of the feast made his guests drunk, and in that condition were the Scythians massacred. The Medes then re-possessed themselves of the provinces they had lost, and once more extended their empire to the banks of the Halys, which was

their ancient boundary westward.

(q) The remaining Scythians, who were not at the banquet, having heard of the massacre of their countrymen, sted into Lydia to king Halyattes, who received them with great humanity. This occasioned a war between those two princes. Cyaxares immediately led his troops to the frontiers of Lydia. Many battles were fought during the space of sive years with almost equal advantage on both sides. The battle fought in the fixth year was very remarkable on account of an eclipse of the sun, which happened during the engagement, when on a sudden the day was turned into a dark night. Thales, the Milesian, had foretold this eclipse. The Medes and Lydians, who

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who were then in the heat of the battle, equally terrified with this unforeseen event, which they looked upon as a sign of the anger of the gods, immediately retreated on both sides, and made peace. Sienness, king of Cilicia, and \* Nabuchodonosor, king of Babylon, were the mediators. To render the friendship more sirm and inviolable, the two princes agreed to strengthen it by the tie of marriage, and agreed, that Halyattes should give his daughter Aryenis, to Astyages, eldest son of Cyaxares.

The manner these people had of contracting alliance with one another, is very remarkable. Besides other ceremonies, which they had in common with the Greeks, they had this in particular; the two contracting parties made themselves inci-

fions in the arms, and licked one another's blood.

(r) Cyaxares's first care, as soon as he sound himself again in peace, was to resume the siege of Nineveh, which the eruption of the Scythians had obliged him to raise. Nabopolasiar, king of Babylon, with whom he had lately contracted a particular alliance, joined with him in a league against the Assyrians. Having therefore united their forces, they besieged Nineveh, took it, killed Saracus the king, and utterly de-

stroyed that mighty city.

God had foretold by his prophets above an hundred years before, that he would bring vengeance upon that impious city for the blood of his fervants, wherewith the kings thereof had gorged themselves, like ravenous lions; that he himself would march at the head of the troops that should come to besiege it; that he would cause consternation and terror to go before them; that he would deliver the old men, the mothers, and their children, into the merciles hands of the soldiers; that all the treasures of the city should fall into the hands of rapacious and insatiable plunderers; and that the city itself should be so totally and utterly destroyed, that not so much as a sootstep of it should be left; and that the people should ask hereafter, Where did the proud city of Nineveh stand?

But let us hear the language of the prophets themselves:
(s) Woe to the bloody city (cries Nahum) it is all full of lies and robbery; (t) he that dasheth in pieces is come up before thy face. The Lord cometh to avenge the cruelties done to Jacob and to Israel. (u) I hear already the noise of the whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the bounding chariots. The horseman lifteth

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<sup>(</sup>r) A. M. 3378. Ant. J. C. 626. Her. l.i.c. 206.

<sup>(</sup>s) Nahum

<sup>\*</sup> In Herodotus be is called Labynetus.

up both the bright sword, and the glittering spear. (w) The shield of his mighty men is made red; the valiant men are in fearlet. They shall feem like torches, they shall run like the Jightning. (x) God is jealous; the Lord revengeth, and is furious. The mountains quake at him, and the hills melt, and the earth is burnt at his presence: Who can stand before his indignation? And who can abide in the fierceness of his anger? (y) Behold, I am against thee, saith the Lord of hosts: I will strip thee of all thy ornaments. (2) Take ye the spoil of filver, take the spoil of gold; for there is no end of the flore and glory out of all the pleasant furniture. She is empty, and void, and waste. Nineveh is destroyed; she is overthrown; the is desolate. (a) The gates of the rivers shall be opened, and the \* palace shall be dissolved. And Huzzab shall be led away captive; she shall be brought up, and her maids shall lead her as with the voice of doves tabering upon their breafts. (b) I see a multitude of slain, and a great number of carcasfes; and there is no end of their corpfes; they stumble upon their corpses. + (c) Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion walked, and the lion's whelp, and none made them afraid: Where the lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with rapine: (d) The Lord shall destroy Affor. He shall depopulate that city, which was so beautiful, and turn it into a land where no man cometh, and into a defart. It shall be a dwelling-place for wild beasts, and the birds of night shall lurk therein. Behold, shall it be faid, fee that proud city, which was so stately, and so exalted; which said in her heart, I am the only city, and besides me there is no other. All they that pass by her shall scoff at her, and shall infult her with hiffings and contemptuous gestures.

The two armies enriched themselves with the spoils of Ninevel; and Cyaxares profecuting his victories, made himfelf master of all the cities of the kingdom of Assyria, except Ba-

bylon and Chaldea, which belonged to Nabopolassar.

After this expedition Cyaxares died, and left his dominions to his fon Astyages.

(x) i 2, 5, 6. (c) ii. 12, 13. (w) Nahum ii. 3, 4. (z) ii. 9, 10. (y) iii. 5. (d) Zephan, ii. 13-15. (b) iii. 3.

# The author in this place renders it, Fir temple is defroyed to the founda tions. But I have chosen to follow our laged and plundered all their neighbour-English bible, though in the Latin it is | ing nations, especially Judea, and carried templum.

+ This is a noble image of the cruel avarice of the Affyrian kings, who pilaway the spoils of them to Nineveb.

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(e) A (g) A. (e) Astrages reigned thirty-five years. This prince is called in scripture Ahasuerus. Though his reign was very long, no less than thirty-five years, yet have we no particulars recorded of it in history. He had two children, whose names are famous, namely, Cyaxares, by his wife Aryenis, and Mandana, by a former marriage. In his father's life-time he married Mandana to Cambytes, the son of Achemenes, king of Persia: From this marriage sprung Cyrus, who was born but one year after the birth of his uncle Cyaxares. The latter succeeded his father in the kingdom of the Medes.

CYAXARES II. This is the prince whom the scripture calls

Darius the Mede.

Cyrus, having taken Babylon, in conjunction with his uncle Cyaxares, left it under his government. After the death of his uncle, and his father Cambyles, he united the kingdoms of the Medes and the Persians into one: In the sequel therefore of this discourse they will be considered only as one empire. I shall begin the history of that empire with the reign of Cyrus; which will include also what is known of the reigns of his two predecessors, Cyaxares and Astyages. But I shall previously give some account of the kingdom of Lydia, because Croesus, its king, has a considerable share in the events of which I am to speak.

### CHAP. IV.

# The biftory of the LYDIANS.

(f) THE kings, who first reigned over the Lydians, are by Herodotus called Atyades, that is, defcendants from Atys. These, he tells us, derived their origin from Lydus, the son of Atys; and Lydus gave the name of Lydians to that people, who before his time were called Meconians.

These Atyades were succeeded by the Heraclidæ; or descendants of Hercules, who possessed this kingdom for the space of

five hundred and five years.

(g) ARGO, great grandson of Alcaus, son of Hercules, was the first of the Heraclides, who reigned in Lydia.

The last was

CANDAULES. This prince was married to a lady of exquifite beauty; and, being infatuated by his passion for her, was perpetually boasting of her charms to others. Nothing F 3 would

<sup>(</sup>e) A. M. 3409. Ant. J. C. 395. (g) A. M. 2781. Ant. J. C. 1223.

would serve him, but Gyges, one of his chief officers, should fee, and judge of them by his own eyes; \* as if the husband's own knowledge of them was not fufficient for his happiness, or the beauty of his wife would have been impaired by his filence. The king to this end placed Gyges fecretly in a convenient place; but notwithstanding that precaution, the queen perceived him when he retired, yet took no manner of notice of it; judging, as the historian represents it, that the most va-Juable treasure of a woman is her modesty, she studied a fignal revenge for the injury she had received; and, to punish the fault of her husband, committed a still greater crime. Possibly a fecret passion for Gyges had as great share in that action, as her resentment for the dishonour done her. Be that as it will, she sent for Gyges, and obliged him to expiate his crime either by his own death, or the king's, at his own option. After some remonstrances to no purpose, he resolved upon the latter, and by the murder of Candaules became master of his queen and his throne (b). By this means the kingdom passed from the family of the Heraclidæ into that of the Mermnades.

Archilochus, the poet, lived at this time, and, as Herodotus informs us, spoke of this adventure of Gyges in his poems.

I cannot forbear mentioning in this place what is related by Herodotus, that amongst the Lydians, and almost all other Barbarians, it was reckoned shameful and infamous, even for a man to appear naked. These footsteps of modesty, which are met with amongst pagans, ought to be reckoned valualle. + We are affored, that among the Romans a fon, who was come to the age of maturity, never went into the baths with his father, nor even a fon-in-law with his father-in-law; and this modesty and decency were looked upon by them as a law of nature, the violation whereof was criminal. It is aftonishing, that amongst us our magistrates take no care to prevent this diforder, which, in the midft of Paris, at the feafon of bathing, is openly committed with impunity; a diforder so visibly contrary to the rules of common decency, so dangerous to young persons of both lexes, and so severely condemned by paganism itself.

Plato

# (b) A. M. 3286. Ant. J. C. 718.

fet. Juftin. l.i. c. 7.

+ Noftro quidem more cum paren- Nudare se nesas estibus puberes silii, cum soceris generi, Val. Max. l. ii. cap. 1.

Non contentus voluptatum sua-from tacita conscientia—prorsus quasi hujus generis verecundia, præsertim flentium damnum pulchritudinis es-natura ipsa magistra & duce. Cic. 1. i. de offic. n. 129.

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fapien peccal (i) Plato relates the story of Gyges in a different manner from Herodotus. He tells us, that Gyges wore a ring, the stone of which, when turned towards him, rendered him invisible; so that he had the advantage of seeing others, without being seen himself; and that by means of this ring, with the concurrence of the queen, he deprived Candaules of his life and throne. This probably signifies, that, in order to compass his criminal design, he used all the tricks and stratagems, the world calls subtle and refined policy, which penetrates into the most secret purposes of others, without making the least discovery of its own. This story thus explained carries in it a greater appearance of truth, than what we read in Herodotus.

Cicero, after having related this fable of Gyges's famous ring, adds, that if a wife man had fuch a ring, he would not use it to any wicked purpose; because virtue considers what is

honourable and just, and has no occasion for darkness.

(k) Groes reigned thirty eight years. The murder of Candaules raised a sedition among the Lydians. The two parties, instead of coming to blows, agreed to refer the matter to the decision of the Delphick oracle, which declared in favour of Gyges. The king made large presents to the temple at Delphos, which undoubtedly preceded, and had no little influence upon the oracle's answer. Among other things of value Herodotus mentions six golden cups, weighing thirty talents, amounting to near a million of French money, which is about forty-eight thousand pounds sterling.

As foon as he was in peaceable possession of the throne, he made war against Miletos, Smyrna, and Colophon, three pow-

erful cities belonging to the neighbouring states.

After he had reigned thirty-eight years, he died, and was

fucceeded by his fon,

(1) ARDYS reigned forty-nine years. It was in the reign of this prince, that the Cimmerians, driven out of their country by the Scythæ Nomades, went into Asia, and took the city of

Sardis, but not the citadel.

(m) SADYATTES reigned twelve years. This prince declared war against the Milesians, and laid siege to their city. In those days the sieges, which were generally nothing more than blockades, were carried on very slowly, and lasted many years.

<sup>(</sup>i) Plato de Rep. l. ii. p. 359. (i) A. M. 3286. Ant. J. C. 718. Her. l. i. c. 13, 14. (l) A. M. 3324. Ant. J. C. 680. Ibid. l. i. c. 15. (m) A. M. 3373. Ant. J. C. 631. Ibid. c. 16, 22.

<sup>\*</sup> Hunc ipsum annulum si habeat nesta enim bonis viris, non occulta sapiens, nihilo plus sibi licere pu'et quæruntur. Lib, iii. de offic. n. 38, peccare, quam si non haberet. Ho-

This king died before he had finished that of Miletos, and was

succeeded by his fon,

(n) HALYATTES reigned fifty-seven years. This is the prince who made war against Cyaxares, king of Media. He likewise drove the Cimmerians out of Asia. He attacked, and took the cities of Smyrna and Clazomenæ. He vigorously profecuted the war against the Milesians, begun by his father; and continued the fiege of their city, which had lasted fix years under his father, and continued as many under him. It ended at length in the following manner: Halyattes, upon an answer he received from the Delphick oracle, had sent an ambassador into the city, to propose a truce for some months. Thrasybulus, tyrant of Miletos, having notice of his coming, ordered all the corn, and other provisions, assembled by him and his subjects for their support, to be brought into the publick market; and commanded the citizens, at the fight of a fignal that should be given, to be all in a general humour of feafting and jollity. The thing was executed according to his orders. The Lydian ambassador at his arrival was in the utmost surprize to see such a plenty in the market, and such chearfulness in the city. His master, to whom he gave an account of what he had feen, concluding that his project of reducing the place by famine would never succeed, preferred peace to fo fruitless a war, and immediately raised the fiege.

(o) CROESUS. His very name, which is become a proverb, carries in it an idea of immense riches. The wealth of this prince, to judge of it only by the presents he made to the temple of Delphos, must have been excessively great. Most of those presents were still to be seen in the time of Herodotus, and were worth several millions. (p) We may partly account for the treasures of this prince, from certain mines that he had, situate, according to Strabe, between Pergamus and Atarnes; as also from the little river Pactolus, the sand of which was gold. But in Strabo's time this river had not the same ad-

vantage.

(q) This uncommon affluence, which is a thing extraordinary, did not enervate or foften the courage of Cræsus. He thought it unworthy of a prince to spend his time in idleness and pleasure. For his part, he was perpetually in arms, made several conquests, and enlarged his dominions by the addition of all the contiguous provinces, as Phrygia, Mysia, Paphlagonia, Bithynia, Pamphylia, and all the country of the Carians,

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<sup>(</sup>n) A. M. 3385. Ant. J. C. 619. Her. l.i. c. 21, 22. (e) A. M. 3442. Ant. J. C. 562. (p) Strab. l. xiii. p. 625. & l. xiv. p. 680. (g) Her.l. i. [c. 26-28.

rians, Ionians, Dorians, and Æolians. Herodotus observes. that he was the first conquerer of the Greeks, who till then had never been subject to a foreign power. Doubtless he must

mean the Greeks, settled in Asia Minor.

But, what is still more extraordinary in this prince, though he was so immensely rich, and so great a warrior, yet his chief delight was in literature and the sciences. His court was the ordinary refidence of those famous learned men, so revered by antiquity, and distinguished by the name of the seven wife men of Greece.

(r) Solon, one of the most celebrated amongst them, after having established new laws at Athens, thought he might abfent himself for some years, and improve that time by travelling. He went to Sardis, where he was received in a manner fuitable to the reputation of fo great a man. The king, attended with a numerous court, appeared in all his regal pomp and splendor, dressed in the most magnificent apparel, which was all over enriched with gold, and glittered with diamonds. Notwithstanding the novelty of this spectacle to Solon, it did not appear that he was the least moved at it, or that he uttered a word which discovered the least surprize or admiration; on the contrary, people of fense might sufficiently discern from his behaviour, that he looked upon all this outward pomp, as an indication of a little mind, which knows not in what true greatness and dignity consists. This coldness and indifference in Solon's first approach, give the king no favourable opinion of his new guest.

He afterwards ordered all his treasures, his magnificent apartments, and costly furniture should be shewed him; as if he expected by the multitude of his fine vessels, diamonds, statues, and paintings, to conquer the philosopher's indifference. But these things were not the king; and it was the king that Solon was come to visit, and not the walls or chambers of his palace. He had no notion of making a judgment of the king, or an estimate of his worth, by these outward appendages, butby himself and his own personal qualities. Were we to judge at present by the same rule, we should find many of our great

men wretchedly naked and desolate.

When Solon had feen all, he was brought back to the king. Cræsus then asked him, which of mankind in all his travels he had found the most truly happy. " One Tellus (replied " Solon) a citizen of Athens, a very honest and good man, " who had lived all his days without indigence, had always. " feen his country in a flourishing condition, had children that

(r) Her. l. i. c. 29-33. Plut, in Sol. p. 93, 94.

were universally esteemed, with the satisfaction of seeing those childrens children, and at last died gloriously in fight-

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Such an answer as this, in which gold and filver were accounted as nothing, feemed to Croefus to argue a strange ignorance and stupidity. However, as he flattered himself of being ranked in the second degree of happiness, he asked him, "Who, of all those he had feen, was the next in felicity to " Tellus." Solon answered, " Cleobis and Biton, of Argos, "two brothers, \* who had left behind them a perfect pattern of fraternal affection, and of the respect due from children to their parents. Upon a folemn festival, when their mo-" ther, a priestess of Juno, was to go to the temple, the oxen " that were to draw her not being ready, the two fons put "themselves to the yoke, and drew their mother's chariot thi-" ther, which was above five miles distant. All the mothers of the place, ravished with admiration, congratulated the of priestess on the piety of her sons. She in the transports of " her joy and thankfulness earnestly intreated the goddess to " reward her children with the best thing that heaven can give " to man. Her prayers were heard. When the facrifice was over, her two fons fell afleep in the very temple, and there " + died in a foft and peaceful stumber. In honour of their " piety, the people of Argos confecrated statues to them in the 46 temple of Delphos."

"What then (fays Croefus, in a tone that shewed his difcontent) you do not reckon me in the number of the happy?" Selon, who was not willing either to flatter, or exafperate him any further, replied calmly: "King of Lydia, " besides many other advantages, the gods have given us Gre-" cians a spirit of moderation and reserve, which has pro-" duced amongst us a plain, popular kind of philosophy, ac-" companied with a certain generous freedom, void of pride or oftentation, and therefore not well fuited to the courts of kings: This philosophy, considering what an infinite number of vicistitudes and accidents the life of man is liable to, does not allow us either to glory in any prosperity we enjoy ourselves, or to admire happiness in others, which perhaps may prove only transient, or superficial." From hence he took occasion to represent to him further, "That the life of " man feldom exceeds feventy years, which make up in all fix " thousand two hundred and fifty days, of which two are not exactly alike; fo that the time to come is nothing but a fe-

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" ries of various accidents which cannot be foreseen. There-" fore, in our opinion (continued he) no man can be esteemed happy, but he whose happiness God continues to the end of

" his life: As for others, who are perpetually exposed to a " thousand dangers, we account their happiness as uncertain,

" as the crown is to a person that is still engaged in battle, " and has not yet obtained the victory." Solon retired, when he had fpoken these words, \* which served only to mortify

Crœfus, but not to reform him.

Æsop, the author of the fables, was then at the court of this prince, by whom he was very kindly entertained. He was concerned at the unhandsome treatment Solon received, and faid to him by way of advice; + " Solon, we must either not " come near princes at all, or speak things that are agreeable to them." "Say rather (replied Solon) that we should either never come near them at all, or else speak such things " as may be for their good."

In Plutarch's time, fome of the learned were of opinion, that this interview between Solon and Croefus did not agree with the dates of chronology. But as those dates are very uncertain, that judicious author did not think this objection ought to prevail against the authority of several credible wri-

ters, by whom this story is attested.

What we have now related of Croefus is a very natural picture of the behaviour of kings and great men, who for the most part are seduced by flattery; and shews us at the same time the two fources from whence that blindness generally proceeds. The one is, a fecret inclination which all men have, but especially the great, of receiving praise without any precaution, and of judging favourably of all that admire them, or shew an unlimited submission and complaisance to their humours. The other is, the great resemblance there is between flattery and a fincere affection, or a reasonable respect; which is fometimes counterfeited so exactly, that the wifest may be deceived, if they are not very much upon their guard.

Croefus, if we judge of him by the character he bears in hiftory, was a very good prince, and worthy of esteem in many respects. He had a great deal of good-nature, affability and humanity. His palace was a receptacle for men of wit and learning; which shews, that he himself was a person of learning, and

had

\* Aunhous pier, & reliebhous de ror | ws apica. The jingle of the words we huiça h às hoiça, which is a beauty in † "Ω Σόλων (ἔφη) τοῖς βασιλεῦσι δεῖ the original, because it is founded in the og huiça h og hoiça opinterv. Kai o fense, cannot be rendered into any other

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had a taste for the sciences. His weakness was, that he laid a great stress upon riches and magnificence, thought himself great and happy in proportion to his possessions, mistook regal pomp and splendor for true and solid greatness, and fed his vanity with the excessive submissions of those, that stood in a

kind of adoration before him.

Those learned men, those wits and other courtiers, that furrounded this prince, eat at his table, partook of his pleasures, shared his confidence, and enriched themselves by his bounty and liberality; took care not to differ from the prince's tafte, and never thought of undeceiving him, with respect to his errors or false ideas. On the contrary, they made it their business to cherish and fortify them in him, extolling him perpetually as the most opulent prince of his age, and never speaking of his wealth, or the magnificence of his palace, but in terms of admiration and rapture; because they knew this was the fure way to please him, and to secure his favour. For flattery is nothing else but a commerce of falshood and lying, founded upon interest on one side, and vanity on the other. The flatterer defires to advance himself, and make his fortune; the prince to be praised and admired, because he is his own first flatterer, and carries within himself a more subtle and better prepared poison than any adulation gives him.

That saying of Æsop, who had formerly been a slave, and fill retained somewhat of the spirit and character of slavery, though he had varnished it over with the address of an artful courtier; that faying of his, I fay, to Solon, "That we " should either not come near kings, or say what is agreeable "to them," shews us with what kind of men Croesus had filled his court, and by what means he had banished all fincerity, integrity, and duty, from his presence. Therefore we see he could not bear that noble and generous freedom in the philofopher, upon which he ought to have set an infinite value; as he would have done, had he but understood the worth of a friend, who, attaching himself to the person, and not to the fortune of a prince, has the courage to tell him disagreeable truths; truths unpalatable, and bitter to felf-love at the prefent, but that may prove very falutary and serviceable for the future. Pic illis, non quod volunt audire, sed quod audisse semper Thate are Seneca's own words, where he is endeayouring to thew, of what great use a faithful and fincere friend may be to a prince; and what he adds further feems to be writ on purpose for Creesus: "Give him (says he) wholesome

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advice. Let a word of truth once reach those ears, which " are perpetually fed and entertained with flattery. You will " ask me, what service can be done to a person arrived at the " highest pitch of felicity? It will teach him not to trust in his prosperity; it will remove that vain confidence he has in his power and greatness, as if they were to endure for ever; make him understand, that every thing which belongs to and depends upon fortune, is as unstable as herself; and " that there is often but the space of a moment between the

" highest elevation and the most unhappy downfall."

(s) It was not long before Cræsus experienced the truth of what Solon had told him. He had two fons; one of which being dumb, was a perpetual subject of affliction to him; the other, named Atys, was distinguished by every good quality, and his great consolation and delight. The father dreamed one night, which made a great impression upon his mind, that this beloved fon of his was to perish by iron. This became a new fource of anxiety and trouble, and care is taken to remove out of the young prince's way every thing made of iron, as partizans, lances, javelins, &c. No mention is made of armies, wars, or fieges, before him. But one day there was to be an extraordinary hunting-match, for the killing of a wild boar, which had committed great ravage in the neighbourhood. All the young lords of the court were to be at this hunting. Atys very earnestly importuned his father, that he would give him leave to be present, at least as a spectator. The king could not refuse him that request, but let him go under the care of a discreet young prince, who had taken refuge in his court, and was named Adrastus. And this very Adrastus, as he was aiming to fling his javelin at the boar, unfortunately killed Atys. It is impossible to express either the affliction of the father, when he heard of this fatal accident, or of the unhappy prince, the innocent author of the murder, who expiated his fault with his blood, stabbing himself in the breast with his own sword, upon the funeral-pile of the unfortunate Atys.

(t) Two years were spent on this occasion in deep mourning, the afflicted father's thoughts being wholly taken up with the loss he had sustained, But the growing reputation, and great qualities of Cyrus, who began to make himself known,

(t) Ibid. c. 46-56.

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(s) Her. 1. i. c. 34-45. Parum in illum contuleris, si illi se-mel stultam fiduciam permansuræ semper potentiæ excusseris, docueris-l. vi. c. 33. que mobilia effe que dedit cafus; ac l

rouzed him out of his lethargy. He thought it behoved him to put a stop to the power of the Persians, which was enlarging itself every day. As he was very religious in his way, he would never enter upon any enterprize, without confulting the gods. But, that he might not act blindly, and to be able to form a certain judgment on the answers he should receive, he was willing to affure himself before-hand of the truth of the oracles. For which purpose, he sent messengers to all the most celebrated oracles both of Greece and Africa, with orders to enquire, every one at his respective oracle, what Croesus was doing on such a day, and such an hour, before agreed on. His orders were punctually observed; and of all the oracles none gave a true answer but that of Delphos. The answer was given in Greek hexameter verses, and was in substance as follows: I know the number of the grains of Sand on the Sea-shore, and the measure of the ocean's wast extent. I can bear the dumb, and him that has not yet learnt to speak. A strong smell of a tortoise boiled in brass, together with sheep's flesh, has reached my noswils, brass beneath, brass above. And indeed the king, thinking to invent fomething that could not possibly be guessed at, had employed himself, on the day and hour set down, in boiling a tortoise and a lamb in a brass pot, which had a brass cover. St. Austin observes in several places, that God, to punish the blindness of the Pagans, sometimes permitted the devils to give answers conformable to the truth.

Croesus, thus assured of the god's veracity, whom he defigned to confult, offered three thousand victims to his honour, and ordered an infinite number of veffels, tripods, and golden tables, to be melted down, and converted into ingots of gold, to the number of an hundred and seventeen, to augment the treasures of the Delphick temple. Each of these ingots weighed at least two talents; besides which, he made several other presents: Amongst others, Herodotus mentions a golden fion, weighing ten talents, and two vessels of an extraordinary bigness, one of gold, which weighed eight talents and an half, and twelve mina's; the other of filver, which contained fix hundred of the measures called amphora's. All these presents, and many more, which for brevity's sake I

omit, were to be feen in the time of Herodotus.

The messengers were ordered to consult the god upon two points; first, whether Croefus should undertake a war against the Persians; secondly, if he did, whether he should require the succour of any auxiliary troops. The oracle answered apon the first article, that if he carried his arms against the Persians, he would subvert a great empire; upon the second,

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that he would do well to make alliances with the most powerful states of Greece. He consulted the oracle again, to know how long the duration of his empire would be. The answer was; it should subsist till a mule came to possess the throne of Media; which he construed to signify the perpetual duration of his kingdom.

Pursuant to the direction of the oracle, Croesus entered into alliance with the Athenians, who at that time had Pisistratus at their head, and with the Lacedemonians, who were indispu-

tably the two most powerful states of Greece.

(u) A certain Lydian, much esteemed for his prudence, gave Crœsus, on this occasion, very judicious advice. "O prince, " (fays he to him) why do you think of turning your arms " against such a people as the Persians, who being born in a wild, rugged country, are inured from their infancy to every " kind of hardship and fatigue, who being coarsely clad, and coarfely fed, can content themselves with bread and water; who are absolute strangers to all the delicacies and convenicies of life; who, in a word, have nothing to lofe if you " conquer them, and every thing to gain, if they conquer " you; and whom it would be very difficult to drive out of " our country, if they should once come to taste the sweets " and advantages of it? So far therefore from thinking of beginning a war against them, it is my opinion we ought " to thank the gods, that they have never put is into the heads of the Persians to come and attack the Lydians." But Creefus had taken his resolution, and would not be diverted from it. What remains of the history of Croesus will be found in that of Cyrus, which I am now going to begin.

(u) Herod. l. i. c. 71.

# BOOK THE FOURTH.

#### THE

# FOUNDATION of the EMPIRE

# PERSIANS and MEDES, By CYRUS:

Containing the reigns of CYRUS, of CAMBYSES, and SMERDIS the Magus.

### CHAP. I.

The HISTORY of CYRUS.

HE history of this prince is differently related by Herodotus and Xenophon. I follow the latter, as judging him infinitely more worthy of credit in this respect than the former. As to those facts wherein they differ, I shall briefly relate what Herodotus fays of them. It is well known, that Xenophon served a long time under Cyrus the younger, who had in his troops a great number of Persian noblemen, with whom undoubtedly this writer, confidering how curious he was, did often converse, that he might acquaint himself by that means with the manners and customs of the Persians, with their conquests in general, but more particularly with those of the prince, who had founded their monarchy, and whose history he proposed to write. This he tells us himfelf, in the beginning of his Cyropædia: " Having always " looked upon this great man as worthy of admiration, I took a pleasure to inform myself of his birth, his natural temper and education, that I might know by what means he became " fo great a prince; and herein I advance nothing but what " has been told me."

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As to what Cicero fays, in his first letter to his brother Quintus, " That " Xenophon's defign, in writing the history of "Cyrus, was not fo much to follow truth, as to give a model " of a just government;" this ought not to lessen the authority of that judicious historian, or make us give the less credit to what he relates. All that can be inferred from thence is, that the defign of Xenophon, who was a great philosopher, as well as a great captain, was not merely to write Cyrus's history, but to represent him as a model and example to princes, for their instruction in the arts of reigning, and of gaining the love of their subjects, notwithstanding the pomp and elevation of their stations. With this view he may possibly have lent his hero some thoughts, some sentiments, or discourses of his own. But the substance of the facts and events he relates are to be deemed true; and of this their conformity with the holy scripture is of itself a sufficient proof. The reader may see the disfertation of the abbot Banier upon this subject in the (w) Memoirs of the academy of polite literature.

For the greater clearness, I divide the history of Cyrus into three parts. The first will reach from his birth to the siege of Babylon: The second will comprehend the description of the siege, and the taking of that city, with every thing else that relates to that great event: The third will contain that prince's

history, from the taking of Babylon to his death.

# ARTICLE I,

The history of CYRUS from his infancy to the fiege of Babylon.

HIS interval, besides his education, and the journey he made to his grandsather Astyages in Media, includes the first campaigns of Cyrus, and the important expeditions subsequent to them.

# SECT. I. CYRUS'S education.

(x) YRUS was the fon of Cambyses, king of Persia, and of Mandana, daughter to Astyages, king of the Medes. (y) He was born one year after his uncle Cyaxares,

the brother of Mandana.

The Persians consisted at this time of twelve tribes, and inhabited only one province of that vast country, which has since borne the name of Persia, and were not in all above one hundred and twenty thousand men. But this people having afterwards, through the wisdom and valour of Cyrus, acquired the empire

(20) Vol. VI. p. 400, (x) Xen. Cyrop. l. i. p. 3. (y) A. M. 3405. Ant. J. C. 599.

\* Cyrus ille à Xenophonte, non ad historiæ fidem scriptus, sed ad effigient justi imperii.

empire of the east, the name of Persia extended itself with their conquests and fortune, and comprehended all that vast tract of land, which reaches from east to west, from the river Indus to the Tigris; and from north to south, from the Caspian sea to the ocean. And still to this day the country of Persia has the same extent.

Cyrus was beautiful in his person, and still more lovely for the qualities of his mind; was of a very sweet disposition, sull of good-nature and humanity, and had a great desire to learn, and a noble ardor for glory. He was never asraid of any danger, or discouraged by any hardship or disticulty, where honour was to be acquired. He was brought up according to the laws and customs of the Persians, which were excellent in those

days, with respect to education.

(y) The publick good, the common benefit of the nation, was the only principle and end of all their laws. The education of children was looked upon as the most important duty, and the most essential part of government: It was not left to the care of fathers and mothers, whose blind affection and fondness often render them incapable of that office; but the state took it upon themselves. Boys were all brought up in common, after one uniform manner; where every thing was regulated, the place and length of their exercises, the times of eating, the quality of their meat and drink, and their different kinds of punishment. The only food allowed either the children, or the young men, was bread, creffes, and water; for their defign was to accustom them early to temperance and sobriety: Besides, they confidered, that a plain frugal diet, without any mixture of fauces or ragoo's, would strengthen the body, and lay such a foundation of health, as would enable them to undergo the hardships and fatigues of war to a good old age.

Here boys went to school, to learn justice and virtue, as they do in other places to learn arts and sciences; and the crime

most severely punished amongst them, was ingratitude.

The defign of the Persians, in all these wise regulations, was to prevent evil, being convinced how much better it is to prevent faults, than to punish them: And whereas in other states the legislators are satisfied with establishing punishments for criminals, the Persians endeavoured so to order it, as to have no criminals amongst them.

Till fixteen or seventeen years of age the boys remained in the class of children; and here it was they learnt to draw the bow, and to fling the dart or javelin; after which they were received into the class of young men. In this they were more

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narrowly watched, and kept under than before, because that age requires the narrowest inspection, and has the greatest need of restraint. Here they remained ten years; during which time they passed all their nights in keeping guard, as well for the fafety of the city, as to inure them to fatigue. In the day-time they waited upon their governors, to receive their orders, attended the king when he went a hunting, or improved themselves in their exercises.

The third class consisted of men grown up, and formed; and in this they remained five and twenty years. Out of these all the officers that were to command in the troops, and all fuch as were to fill the different pofts and employments in the flate, were chosen. When they were turned of fifty, they were not obliged to carry arms out of their own country,

Besides these, there was a fourth or last class, from whence men of the greatest wisdom and experience were chosen, for forming the publick council, and prefiding in the courts of ju-

dicature.

By this means every citizen might aspire at the chief posts in the government; but not one could arrive at them, till he had passed through all these several classes, and made himself capable of them by all these exercises. The classes were open to all; but generally such only, as were rich enough to maintain their children without working, fent them thither.

(x) Cyrus himself was educated in this manner, and surpassed all of his age, not only in aptness to learn, but in courage and address in executing whatever he undertook.

SECT. II. CYRUS's journey to his grandfather ASTYAGES, and his return into Perfia.

WHEN Cyrus was twelve years old, his mother Mandana took him with her into Media, to his grandfather Astyages, who, from the many things he had heard faid in favour of that young prince, had a great defire to fee him. this court young Cyrus found very different manners from those of his own country. Pride, luxury, and magnificence reigned here univerfally. Aftyages himself was richly cloathed, \* had

(2) Cyrop. 1. i. p. 8—12.

\* The ancients, in order to set off the beauty of the face, and to give more life to their complexions, used to form their cye-brows into perfect arches, and to give them with black. To give the greater lustre to their eyes, they made the eyes appear the larger, which greater lustre to their eyes, they made the eyes appear the larger, which eyes last to the fame blackness. This artistice was much in use among the Hebrews. It is said of Texebel. De-Hebrews. It is said of Jezebel, De- eyed Juno.

his eyes coloured, his face painted, and his hair embellished with artificial locks. For the Medes affected an effeminate life, to be drest in scarlet, and to wear necklaces and bracelets; whereas the habits of the Persians were very plain and coarse. All this finery did not affect Cyrus, who, without criticising or condemning what he saw, was contented to live as he had been brought up, and adhered to the principles he had imbibed from his infancy. He charmed his grandfather with his sprightliness and wit, and gained every body's favour by his noble and engaging behaviour. I shall only mention one

instance, whereby we may judge of the rest.

Aftyages, to make his grandfon unwilling to return home, made a sumptuous entertainment, in which there was a vast plenty, and profusion of every thing that was nice and delicate. All this exquisite cheer and magnificent preparation Cyrus looked upon with great indifference; at which observing Astyages to be surprized: "The Persians (says he to the king) " instead of going such a round-about way to appeale their " hunger, have a much shorter to the same end; a little " bread and cresses with them answer the purpose." Astyages desiring Cyrus to dispose of all the meats as he thought fit, the latter immediately distributed them to the king's officers in waiting; to one, because he taught him to ride; to another, because he waited well upon his grandfather; and to a third, because he took great care of his mother. Sacas, the king's cup-bearer, was the only person to whom he gave nothing. This officer, besides the post of cup-bearer, had that likewise of introducing those who were to have audience of the king; and as he could not possibly grant that favour to Cyrus as often as he defired it, he had the misfortune to displease the prince, who took this occasion to shew his resentment. Astyages teftifying some concern at the neglect of this officer, for whom he had a particular confideration, and who deserved it, as he faid, on account of the wonderful dexterity with which he ferved him: " Is that all, papa? (replied Cyrus) if that be " fusicient to merit your favour, you shall see I will quickly " obtain it; for I will take upon me to serve you better than " he." Immediately Cyrus is equipped as a cup-bearer, and advancing gravely with a ferious countenance, a napkin upon his shoulder, and holding the cup nicely with three of his fingers, he presented it to the king with a dexterity and a grace, that charmed both Astyages and Mandana. When he had done, he flung himself upon his grandfather's neck, and kissing him, cried out with great joy; \* "O Sacas, poor

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<sup>\* &</sup>lt;sup>7</sup>Ω Σάκα, ἀπολωλας ἐκδαλῶ σε τῆς τιμῆς.

Sacas, thou art undone; I shall have thy place." Astyages embraced him with great fondness, and said: " I am mighty well " pleased, my dear child: Nobody can serve with a better grace: But you have forgot one effential ceremony, which " is that of tafting." And indeed the cup-bearer was used to put some of the liquor into his left-hand, and to taste it, before he presented it to the king: " No (replied Cyrus) it " was not through forgetfulness that I omitted that ceremony." "Why then (fays Aftyages) for what reason did you do it?" " Because I apprehended there was poison in the liquor." " Poison, child? How could you think so?" "Yes; poison, " papa; for not long ago, at an entertainment you gave to "the lords of your court, after the guests had drank a little of " that liquor, I perceived all their heads were turned; they " fung, made a noise, and talked they did not know what : "You yourself seemed to have forgot you were king, and they " that they were subjects; and when you would have danced, " you could not stand upon your legs." " Why (fays Asty-" ages) have you never feen the same thing happen to your "What then? " father?" " No, never" (fays Cyrus.) " How is it with him when he drinks?" " Why, when he " has drank, his thirst is quenched, and that's all."

We cannot too much admire the skill of the historian, in his giving such an excellent lesson of sobriety in this story: He might have done it in a serious grave way, and have spoken with the air of a philosopher; for Xenophon, as much a warrior as he was, yet was he as excellent a philosopher as his master Socrates. But instead of that, he puts the instruction into the mouth of a child, and conceals it under the veil of a story, which in the original is told with all the wit and agree-

ableness imaginable.

Mandana being upon the point of returning to Persia, Cyrus joyfully complied with the repeated instances his grand-father had made to him to stay in Media; being desirous, as he said, to persect himself in the art of riding, which he was not yet master of, and which was not known in Persia, where the barrenness of the country, and its craggy mountainous si-

tuation, rendered it unfit for the breeding of horses.

During the time of his refidence at this court, his behaviour procured him infinite love and esteem. He was gentle, assable, officious, beneficent and generous. Whenever the young lords had any favour to ask of the king, Cyrus was their sollicitor. If the king had any subject of complaint against them, Cyrus was their mediator; their assairs became his; and he always managed them so well, that he obtained

whatever he defired.

When Cyrus was about fixteen years of age, the son of the king of the \* Babylonians (this was Evil-merodach, son of Nebuchadnezzar) at a hunting-match a little before his marriage, thought fit, in order to shew his bravery, to make an irruption into the territories of the Medes; which obliged Astyages to take the field, to oppose the invader. Here it was that Cyrus, having followed his grandfather, served his apprenticeship in war. He behaved himself so well on this occasion, that the victory, which the Medes gained over the Babylonians, was chiefly owing to his valour.

(a) The year after, his father recalling him, that he might accomplish his time in the Persian exercises, he departed immediately from the court of Media, that neither his father nor his country might have any room to complain of his delay. This occasion shewed how much he was beloved. At his departure he was accompanied by all forts of people, young and old. Astyages himself conducted him a good part of his journey on horseback; and when the sad moment came, that they must part, the whole company were bathed in tears.

Thus Cyrus returned into his own country, and re-entered the class of children, where he continued a year longer. His companions, after his long residence in so voluptuous and luxurious a court as that of the Medes, expected to find a great change in his manners: But when they found that he was content with their ordinary table, and that, when he was present at any entertainment, he was more sober and temperate than any of the company, they looked upon him with new admiration.

From this first class he passed into the second, which is the class of youths; and there it quickly appeared, that he had not his equal in dexterity, address, patience and obedience.

Ten years after, he was admitted into the mens class, wherein he remained thirteen years, till he set out at the head of the Persian army, to go to the aid of his uncle Cyaxares.

SECT.

### (a) A. M. 3421. Ant. J. C. 583.

In Xenophon this people are always of Nineweb, whose empire, as we have called Assyrians; and in truth they are seen already, was utterly destroyed by the Assyrians, but Assyrians of Babylon, ruin of Nineweb, the capital thereof.

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SECT. III. The first campaign of CYRUS, who goes to succour bis uncle CYAXARES against the Babylonians.

STYAGES, king of the Medes, dying, was fucceeded by his fon Cyaxares, brother to Cyrus's mo-Cyaxares was no fooner in the throne, but he was engaged in a terrible war. He was informed, that the king of the Babylonians (Neriglissor) was preparing a powerful army against him, and that he had already engaged several princes on his fide, and amongst others, Cræsus, king of Lydia; that he had likewise sent ambassadors to the king of India, to give him bad impressions of the Medes and Persians, by representing to him how dangerous a closer alliance and union between two nations already so powerful might be, fince they could in the end subdue all the nations around them, if a vigorous opposition was not made to the progress of their power. Cyaxares therefore dispatched ambassadors to Cambyses, to defire fuccours from him; and ordered them to bring it about, that Cyrus should have the command of the troops his father was to fend. This was readily granted. As foon as it was known, that Cyrus was to march at the head of the army, the joy was universal. The army confisted of thirty thousand men, all infantry (for the Persians as yet had no cavalry;) but they were all chosen men, and such as had been raised after a particular manner. First of all Cyrus chose out of the nobility two hundred, of the bravest officers, each of which was ordered to chuse out four more of the same fort, which made a thousand in all; and these were the officers that were called Ομότιμοι, and who fignalized themselves afterwards so gloriously upon all occasions. Every one of this thousand was appointed to raife among the people ten light-armed pike-men, ten flingers, and ten bow-men; which amounted in the whole to one and thirty thousand men.

Before they proceeded to this choice, Cyrus thought fit to make a speech to the two hundred officers, whom, after having highly praised for their courage, he inspired with the strongest assurance of victory and success. "Do you know (says he to them) the nature of the enemy you have to deal with? "They are soft, esseminate, enervated men, already half conquered by their own luxury and voluptuousness; men not able to bear either hunger or thirst; equally incapable of supporting either the toil of war, or the fight of danger; whereas you, that are inured from your infancy to a sober and hard way of living; to you, I say, hunger and thirst

<sup>(</sup>b) A. M. 3444. Ant. J. C. 560. Cyrop. l. i. cap. 22-27.

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tigues are your pleasure, dangers your delight, and the love of your country and of glory your only passion. Besides, the justice of our cause is another considerable advantage. They are the aggressors. It is the enemy that attacks us, and it is our friends and allies that require our aid. Can any thing be more just, than to repel the injury they would bring upon us? Is there any thing more honourable, than to sly to the assistance of our friends? But what ought to to sly to the assistance of our friends? But what ought to the the principal motive of your considence is, that I do not engage in this expedition, without having first consulted the gods, and implored their protection; for you know it is my custom to begin all my actions, and all my undertak-

(c) Soon after Cyrus fet out without loss of time; but before his departure, he invoked the gods of the country a fecond time. For his great maxim was, and he had it from his father, that a man ought not to form any enterprize, great or small, without consulting the divinity, and imploring his protection. Cambyses had often taught him to consider, that the prudence of men is very short, and their views very limited; that they cannot penetrate into suturity; and that many times what they think must needs turn to their advantage, proves their ruin; whereas the gods, being eternal, know all things, suture as well as past, and inspire those they love to undertake what is most expedient for them; which is a favour and a protection they owe to no man, and grant only to those that in-

voke and confult them. Cambyses accompanied his son as far as the frontiers of Person; and in the way gave him excellent instructions conterning the duties of the general of an army. Cyrus thought himself ignorant of mething, that related to the business of war, after the many lessons he had received from the most able masters of that time. " Have your masters (says Cambyses " to him) given you any instructions concerning ceconomy, " that is to fay, concerning the manner of supplying an army " with all necessary provisions, of preventing fickness, and or preserving the health of the soldiers, of fortifying their bo-"dies by frequent exercises, of exciting a generous emulation amongst them, of making yourself obeyed, esteemed and beloved by your soldiers?" Upon each of these points, and upon feveral others mentioned by the king, Cyrus owned he had never heard one word spoken, and that it was all entirely new to him. "What is it then your masters have " taught

"taught you?" "They have taught me to fence (replied the prince) to draw the bow, to fling the javelin, to mark out a camp, to draw the plan of a fortification, to range troops in order of battle, to review them, to fee them march, file off, and encamp." Cambyfes, smiling, gave his son to understand, that they had taught him nothing of what was most material and essential for a good officer, and an expert commander, to know: And in one single conversation, which certainly deserves to be well studied by all young gentlemen designed for the army, he taught him infinitely more than all the celebrated masters had done, in the course of several years. I shall give but one short instance of this discourse, which may

ferve to give the reader an idea of the reft.

The question was, what are the proper means of making the foldiers obedient and fubmissive? " The way to effect " that (fays Cyrus) feems to be very eafy, and very certain; " it is only to praise and reward those that obey, to punish and " stigmatife such as fail in their duty." " You say well (re-" plied Cambyses;) that is the way to make them obey you " by force, but the chief point is to make them obey you " willingly and freely. Now the fure method of effecting " this is, to convince those you command, that you know " better what is for their advantage, than they do themselves; " for all mankind readily submit to those, of whom they have " that opinion. This is the principle, from whence that blind "fubmission proceeds, which you see sick persons pay to their " physician, travellers to their guide, and a ship's company " to the pilot. Their obedience is only founded upon their " persuasion, that the physician, the guide, and the pilot, are all more skilful and knowing in their respective callings, " than themselves." " But what shall a man do (says Cyrus " to his father) to appear more skilful and expert than others?" " He must really be so (replied Cambyses;) and in order to " be so, he must apply himself closely to his profession, dili-" gently study all the rules of it, consult the most able and " experienced masters, neglect no circumstance that may con-" tribute to the success of his enterprises; and, above all, he " must have recourse to the protection of the gods, from whom " alone we receive all our wifdom, and all our fuccess."

(a) As foon as Cyrus had reached Cyaxares, the first thinghe did, after the usual compliments had passed, was to inform
himself of the quality and number of the forces on both sides.
It appeared, by the computation made of them, that the enemy's army amounted to two hundred thousand foot, and sixty
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thousand horse; and that the united armies of the Medes and Persians scarce amounted to half the number of foot; and as to the cavalry, the Medes had not so many by a third. This great inequality put Cyaxares in terrible fears and perplexities. He could think of no other expedient, than to fend for another body of troops from Persia, more numerous than that already arrived. But this expedient, besides that it would have taken too much time, appeared in itself impracticable. Cyrus immediately proposed another, more sure and more expeditious, which was, that his Persian soldiers should change their wms. As they chiefly used the bow and the javelin, and confequently their manner of fighting was at a distance, in which kind of engagement the greater number was eafily superior to the leffer, Cyrus was of opinion, that they should be armed with fuch weapons, as should oblige them to come to blows with the enemy immediately, and by that means render the superiority of their numbers useless. This project was mightily approved, and inflantly put in execution.

(b) Cyrus established a wonderful order among the troops, and inspired them with a surprising emulation, by the rewards he promised, and by his obliging and engaging deportment towards all. As for money, the only value he set upon it was to give it away. He was continually making presents to one or other, according to their rank, or their merit; to one a buckler, to another a sword or something of the same kind equally acceptable. By this generosity, this greatness of soul, and beneficent disposition, he thought a general ought to distinguish himself, and not by the luxury of his table, or the rickness of his cloaths, and still less by his haughtiness and imperious demeanour. (c) A commander could not (he said)

that very reason he thought himself obliged to convince every body of his inclination and good-will; for though a prince might exhaust his treasures by making presents, yet he could not injure himself by benevolence and humanity;

by being fincerely concerned in the good or evil that hap-

one day, as Cyrus was reviewing his army, a messenger came to him from Cyaxares, to acquaint him, that some ambassadors being arrived from the king of the Indies, he deserted his presence immediately. "For that purpose (says he) I have brought you a rich garment, for the king desires you would appear magnificently dressed before the Indians, to do the nation honour." Cyrus lost not a moment's time,

(b) Cyrop. 1. ii. p. 44. (c) Ibid. 1. viii. p. 207. (d) Ibid. p. 56.

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but instantly set out with his troops, to wait upon the king; though without changing his dress, which was very plain, after the Persian fashion, and not (as the Greek text has it) polluted or spoiled with any foreign ornament. Cyaxares seeming at first a little displeased at it; "If I had dress myself in purple (says Cyrus) and loaded myself with bracelets and chains of gold, and with all that had been longer in coming, should I have done you more honour, than I do now by my expedition, and the sweat of my face, and by letting all the world see with what promptitude and dispatch

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Cyaxares, fatisfied with this answer, ordered the Indian ambassadors to be introduced. The purport of their speech was, that they were fent by the king their master, to learn the cause of the war between the Medes and the Babylonians, and that they had orders, as foon as they heard what the Medes should fay, to proceed to the court of Babylon, to know what motives they had to alledge on their part; to the end that the king their master, after having examined the reasons on both fides, might take part with those, who had right and justice on their fide. This is making a noble and glorious use of great power: To be influenced only by justice, to consult no advantage from the division of neighbours, but to declare openly against the unjust aggressor, in favour of the injured. party. Cyaxares and Cyrus answered, they had given the Babylonians no subject of complaint, and that they willingly accepted the mediation of the king of India. It appears in the. sequel, that he declared for the Medes.

(e) The king of Armenia, who was vassal to the Medes, looking upon them as ready to be swallowed up by the formidable league formed against them, thought sit to lay hold on this occasion to shake off their yoke. Accordingly he refused to pay them the ordinary tribute, and to fend them the number of troops he was obliged to surnish in time of war. This highly embarrassed Cyaxares, who was afraid at this juncture of bringing new enemies upon his hands, if he undertook to compel the Armenians to execute their treaty. But Cyrus, having informed himself exactly of the strength and situation of the country, undertook the affair. The important point was to keep his design secret, without which it was not likely to succeed. He therefore appointed a great hunting-match on that side of the country; for it was his custom to ride out that

(c) A. M. 3447. Ant. J. C. 557. Cyrop. l. ii. p. 58-61. and l. iii. p.

<sup>\*</sup> Er Th Megounh coun uder re ileeo- rendered into any other language with thirn. A fine expression, but not to be the same beauty.

way, and frequently to hunt with the king's son, and the young noblemen of Armenia. On the day appointed, he set out with a numerous retinue. The troops followed at a distance, and were not to appear, till a signal was given. After some days hunting, when they were come pretty near the palace where the court resided, Cyrus communicated his design to his officers; and sent Chrysanthes with a detachment, ordering them to make themselves masters of a certain steep eminence, where he knew the king used to retire, in case of an alarm, with his

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This being done, he fends an herald to the king of Armenia, to summon him to perform the treaty, and in the mean time ordered his troops to advance. Never was court in greater. furprise and perplexity. The king was conscious of the wrong he had done; and was not in a condition to support it. However, he did what he could to affemble his forces together from all quarters; and in the mean time dispatched his youngest fon, called Sabaris, into the mountains, with his wives, his daughters, and whatever was most precious and valuable. But when he was informed by his scouts, that Cyrus was coming upon their heels, he entirely loft all courage, and all thoughts of making a defence. The Armenians, following his example, ran away, every one where he could, to secure what was dearest to him. Cyrus, feeing the country covered with people, that were endeavouring to make their escape, sent them word, that no harm should be done them, if they staid in their houses; but that as many as were taken running away, should be treated as enemies. This made them all retire to their habitations, excepting a few that followed the king.

On the other hand, they that were conducting the princesses to the mountains, sell into the ambush Chrysanthes had laid for them, and were most of them taken prisoners. The queen, the king's son, his daughters, his eldest son's wife, and his

treasures, all fell into the hands of the Persians.

The king, hearing this melancholy news, and not knowing what would become of him, retired to a little eminence; where he was presently invested by the Persian army, and obliged to surrender. Cyrus ordered him, with all his samily, to be brought to the midst of the army. At that very instant arrived Tigranes, the king's eldest son, who was just returned from a journey. At so moving a spectacle he could not sorbear weeping. Cyrus, addressing himself to him, said; "Prince," you are come very seasonably to be present at the trial of your father." And immediately he assembled the captains of the Persians and Mcdes; and called in also the great men

of Armenia. Nor did he so much as exclude the ladies from this assembly, who were there in their chariots, but gave them

full liberty to hear and fee all that passed.

When all was ready, and Cyrus had commanded filence, he began with requiring of the king, that in all the questions he was going to propose to him, he would answer fincerely, because nothing could be more unworthy a person of his rank, than to use dissimulation or falshood. The king promised he would. Then Cyrus asked him, but at different times, propoling each article separately and in order, whether it was not true, that he had made war against Astyages, king of the Medes, his grandfather; whether he had not been overcome in that war, and in confequence of his defeat had concluded a treaty with Aftyages; whether by virtue of that treaty he was not obliged to pay a certain tribute, to furnish a certain number of troops, and not to keep any fortified place in his country? It was impossible for the king to deny any of these facts, which were all publick and notorious. " For what reason " then (continued Cyrus) have you violated the treaty in " every article?" "For no other (replied the king) than " because I thought it a glorious thing to shake off the yoke, " to live free, and to leave my children in the fame conditi-" on." " It is really glorious (answered Cyrus) to fight in defence of liberty: But if any one, after he is reduced to " fervitude, should attempt to run away from his master, " what would you do with him ?" "I must confes (fays the " king) I would punish him?" " And if you had given a " government to one of your subjects, and he should be found " to commit malversations, would you continue him in his post?" " No certainly; I would put another in his place." "And if he had amassed great riches by his unjust practices?" "I would strip him of them " " But, which is still worse, " if he had held intelligence with your enemies, how would "you treat him?" " Though I should pass sentence upon " myfelf (replied the king) I must declare the truth : I would " put him to death." At these words Tigranes tore his tiara from his head, and rent his garments: The women burst out into lamentations and outcries, as if fentence had actually passed upon him.

Cyrus having again commanded filence, Tigranes addressed himself to the prince to this effect: "Great prince, can you think it confishent with your wisdom to put my father to death, even against your own interest?" "How against my interest?" (replied Cyrus.) "Because he was never so capable of doing you service." "How do you make that

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" appear? do the faults we commit enhance our merit, and " give us a new title to confideration and favour?" " They " certainly do, provided they ferve to make as wifer. For of inestimable value is wisdom: Are either riches, courage, or address to be compared to it? Now it is evident, this " fingle day's experience has infinitely improved-my father's " wisdom. He knows how dear the violation of his word has "coft him. He has proved and felt how much you are supe-" rior to him in all respects. He has not been able to succeed " in any of his defigns; but you have happily accom-" plished all yours; and with that expedition and secrecy, that " he has found himself surrounded, and taken, before he ex-" pected to be attacked; and the very place of his retreat has " ferved only to ensnare him." " But your father (replied " Cyrus) has yet undergene no fufferings that can have taught " him wildom." " The fear of evils (answered Tigranes) " when it is so well founded as this is, has a much sharper " fling, and is more capable of piercing the foul, than the " evil itself. Besides, permit me to say, that gratitude is a " ftronger, and more prevailing motive, than any whatever: " And there can be no obligations in the world of a higher " nature, than those you will lay upon my father. His for-" tune, liberty, scepter, life, wives and children, all restored to him with such a generosity: Where can you find, illus-" trious prince, in one fingle person, so many strong and " powerful ties to attach him to your service?"

"Well then (replied Cyrus, turning to the king) if I " should yield to your son's entreaties, with what number of men, and what fum of money, will you affift us in the war " against the Babylonians?" " My troops and treasures (says " the Armenian king) are no longer mine; they are entirely yours. I can raise forty thousand foot and eight thousand " horse; and as to money, I reckon, including the treasure " which my father left me, there are about three thousand ta-" lents ready money. All these are wholly at your disposal." Cyrus accepted half the number of the troops, and left the king the other half, for the defence of the country against the \* Chaldeans, with whom he was at war. The annual tribute which was due to the Medes he doubled, and instead of fifty talents exacted an hundred, and borrowed the like fum over and above in his own name. " But what would you give me " (added Cyrus) for the ranfom of your wives?" " All that

Renophon never calls the people of file them so. The Chaldeans meant in Babylonia Chaldeans. But Herodotus, this place were a people adjoining to 1, nii, c, 63, and Strabe, l, xvi, p, 739. Armenia.

I have in the world," (answered the king.) "And for the ransom of your children?" "The same thing." "From this time then you are indebted to me the double of all your possessions." "And you, Tigranes, at what price would you redeem the liberty of your lady?" Now he had but lately married her, and was passionately fond of her. "Are the price (says he) of a thousand lives, if I had them?" Cyrus then conducted them all to his tent, and entertained them at supper. It is easy to imagine what transports of joy

there must have been upon this occasion.

After supper, as they were discoursing upon various subjects, Cyrus asked Tigranes, what was become of a governor he had often feen hunting with him, and for whom he had a particular esteem. " Alas, (fays Tigranes) he is no more; and I " dare not tell you by what accident I loft him." Cyrus pref. fing him to tell him; " My father, (continued Tigranes) fee-" ing I had a very tender affection for this governor, and that " I was extremely attached to him, was jealous it might be of " fome ill consequence, and put him to death. But he was fo honest a man, that, as he was ready to expire, he fent for " me, and spoke to me in these words: Tigranes, let not my " death occasion any disaffection in you towards the king your " father. What he has done to me did not proceed from malice, but only from prejudice, and a false notion wherewith he was unhap-" pily blinded." " O the excellent man ! (cried Cyrus) never " forget the last advice he gave you."

When the conversation was ended, Cyrus, before they parted, embraced them all, as in token of a perfect reconciliation. This done, they got into their chariots, with their wives, and went home full of gratitude and admiration. Nothing but Cyrus was mentioned the whole way; some extelling his wisdom, others his valour; some admiring the sweetness of his temper, others praising the beauty of his person, and the majesty of his mein. "And you (says Tigranes, addressing "himself to his lady) what do you think of Cyrus's aspect and deportment?" "I do not know (replied the lady) I did not observe him." "Upon what object then did you fix your eyes?" "Upon him that said he would give a

" thousand lives to ransom my liberty."

The next day, the king of Armenia sent presents to Cyrus, and refreshments for his whole army, and brought him double the sum of money he was required to surnish. But Cyrus took only what had been stipulated, and restored him the rest. The Armenian troops were ordered to be ready in three days time, and Tigranes desired to command them.

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I have thought proper, for feveral reasons, to give to circumstantial an account of this affair; though I have so far abridged it, that it is not above a quarter of what we find of

it in Xenophon.

In the first place, it may serve to give the reader a notion of the stile of that excellent historian, and excite his curiosity to consult the original, whose natural and unassected beauties are sufficient to justify the singular esteem, which persons of good taste have ever had for the noble simplicity of that author. To mention but one instance; what an idea of chastity and modesly, and at the same time, what a wonderful simplicity, and delicacy of thought are there, in the answer of Tigranes's wife, who has no eyes but for her husband!

In the fecond place, those short, close and pressing interrogations, each of which demand a direct, precise answer from the king of Armenia, discover the disciple and scholar of Socrates, and shew in what manner he retained the taste of his

mafter.

Befides this relation will give us some idea of the judgment that ought to be formed of Xenophon's Cyropedia; the fubstance of which is true, though it is embellished with several circumstances, added by the author, and introduced expressly to grace his instructive lessons, and the excellent rule he lays down upon government. Thus much therefore in the event we are treating of is real. The king of Armenia having refused to pay the Medes the tribute he owed them, Cyrus attacked him suddenly, and before he suspected any designs against him, made himself master of the only fortress he had, and took his family prisoners; obliged him to pay the usual tribute, and to furnish his quota of troops; and after all so won upon him by his humanity, and courteous behaviour, that he rendered him one of the faithfullest and most affectionate allies the Medes ever had. The rest is inserted only by way of embellishment, and is rather to be ascribed to the historian, than to the history itself.

I should never have found out myself, what the story of the governor's being put to death by Tigranes's father signified, though I am very sensible it was a kind of enigma, and sigurative of something else. A person of quality, one of the greatest wits and finest speakers of the last age, who was persectly well acquainted with the Greek authors, explained it to me many years ago, which I have not forgot, and which I take to be the true meaning of that enigma. He supposed Xenophon intended it as a picture of the death of his master

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Socrates, whom the state of Athens became jealous of, on account of the extraordinary attachment all the youth of the city had to him; which at last gave occasion to that philosopher's condemnation and death, that he suffered without mur-

mur or complaint.

In the last place, I thought it proper not to miss this opportunity of manifesting such qualities in my hero, as are not always to be met with in persons of his rank; such as, by rendering them infinitely more valuable than all their military virtues, would most contribute to the success of their designs. In most conquerors we find courage, resolution, intrepidity, a capacity for martial exploits, and all such talents as make a noise in the world, and are apt to dazzle people by their glaring outfide: But an inward flock of goodness, compassion and gentleness towards the unhappy, an air of moderation and referve even in prosperity and victory, an infinuating and perfusfive behaviour, the art of gaining people's hearts, and attaching them to him more by affection than interest; a conflant, unalterable care always to have right on his fide, and to imprint fuch a character of justice and equity upon all his conduct, as his very enemies are forced to revere; and laftly, . fuch a clemency, as to diffinguish those that offend through : imprudence rather than malice, and to leave room for their repentance, by giving them opportunity to return to their duty: These are qualities rarely found in the most celebrated conquerors of antiquity, but shone out most conspicuously in .. Cyrus.

(f) To return to my subject. Cyrus, before he quitted the king of Armenia, was willing to do him some signal service. This king was then at war with the Chaldeans, a neighbouring warlike people, who continually haraffed his country by their inroads, and by that means hindered a great part of his lands from being cultivated. Cyrus, after having exactly informed: himself of their character, strength, and the situation of their strong holds, marched against them. On the first intelligence of his approach, the Chaldeans possessed themselves of the eminences to which they were accustomed to retreat. Cyrus left them no time to assemble all their forces there, but marched to attack them directly. The Armenians, whom he had made his advanced guard, were immediately put to flight. Cyrus expected no other from them, and had only placed them there, to bring the enemy the fooner to an engagement. And indeed, when the Chaldeans came to blows with the Persians, they were not able to fland their ground, but were entirely defeated.

(f) Cyrop. l. iii, p. 70-76.

A great number were taken prisoners, and the rest were scattered and dispersed. Cyrus himself spoke to the prisoners, assuring them he was not come to injure them, or ravage their country, but to grant them peace upon reasonable terms, and to set them at liberty. Deputies were immediately sent to him, and a peace was concluded. For the better security of both nations, and with their common consent, Cyrus caused a fortress to be built upon an eminence, which commanded the whole country; and left a good garrison in it, which was to declare against either of the two nations that should violate

the treaty.

Cyrus, understanding that there was frequent commerce and communication between the Indians and Chaldeans, defired that the latter would send persons to accompany and conduct his ambassador, whom he was preparing to send to the king of India. The purport of this embassy was, to defire some succours in money, from that prince, in behalf of Cyrus, who wanted it for the levying of troops in Persia, and promised that, if the gods crowned his designs with success, that potentate should have no reason to repent of having assisted him. He was glad to find the Chaldeans ready to second his request, which they could do the more advantageously, by enlarging upon the character and exploits of Cyrus. The ambassador set out the next day, accompanied with some of the most considerable persons of Chaldea, who were directed by their master to act with all possible dexterity, and to do Cyrus's merit all possible justice.

The expedition against the Armenians being happily ended, Cyrus left that country, to rejoin Cyaxares. Four thousand Chaldeans, the bravest of the nation, attended him; and the king of Armenia, who was now delivered from his enemies, augmented the number of troops he had promised him: So that he arrived in Media, with a great deal of money, and a

much more numerous army, than he had when he left it.

SECT. IV. The expedition of CYAXARES and CYRUS against the Babylonians. The first battle.

B OTH parties had been employed three years together in forming their alliances, and making preparations for war. Cyrus, finding their troops full of ardor, and ready for action, proposed to Cyaxares his leading them against Assyria. His reasons for it were, that he thought it his duty

to ease him, as soon as possible, of the ease and expence of maintaining two armies; that it were better they should eat up the enemy's country, than Media; that so bold a step, as that of going to meet the Assyrians, might be capable of spreading a terror in their army, and at the same time inspire their own with the greater considence; that, lastly, it was a maxim with him, as it had always been with Cambyses, his father, that victory did not so much depend upon the number, as the valour

of troops. Cyaxares agreed to his proposal.

As foon therefore as the customary facrifices were offered, they began their march. Cyrus, in the name of the whole army, invoked the tutelary gods of the empire; befeeching them to be favourable to them in the expedition they had undertaken, to accompany them, conduct them, fight for them, inspire them with such a measure of courage and prudence as was necessary, and, in short, to bless their arms with prosperity and success. In acting thus, Cysus put in practice that excellent advice his father had given him, of beginning and ending all his actions, and all his enterprises, with prayer: And indeed he never failed, either before or after an engagement, to acquit himself, in the presence of the whole army. of this religious duty. When they were arrived on the frontiers of Affyria, it was fill their first care to pay their homage to the gods of the country, and to implore their protection and succour: After which, they began to make incursions into the country, and carried off a great deal of spoil.

Cyrus, understanding that the enemy's army was about ten days journey from them, prevailed upon Cyaxares to advance forwards, and march up to them. When the armies came within fight, both fides prepared for battle. The Affyrians were encamped in the open country; and, according to their eustom, which the Romans imitated afterwards, had encompassed and fortified their camp with a large ditch. Cyrus on the contrary, who was glad to deprive the enemy, as much as possible, of the fight and knowledge of the smallness of their army, covered his troops with feveral little hills and villages. Several days nothing was done on either fide, but looking at and observing one another. At length a numerous body of the Affyrians moving first out of their camp, Cyrus advanced with his troops to meet them. But before they came within, reach of the enemy, he gave the word for rallying the men, which was, "Jupiter protector and conductor. He then cauted the ordinary hymn to be founded, in honour of Castor and

I do not know whether Xenophon, gods by the name of the gods of his orum in this place, does not call the Person, country.

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Pollux, to which the foldiers, full of religious ardor (9100000) answered with a loud voice. There was nothing in Cyrus's army but chearfulness, emulation, courage, mutual exhortations to bravery, and an universal zeal to execute whatever their leader should command. " For it is observable (says the " historian) in this place, that on these occasions, those that " fear the deity most, are the least afraid of men." On the fide of the Affyrians, the troops armed with bows, flings and darts, made their discharges, before their enemies were within. reach. But the Persians, animated by the presence and example of Cyrus, came immediately to close fight with the enemy, and broke through their first battalions. The Assyrians, notwithstanding all the efforts used by Croesus, and their own. king, to encourage them, were not able to fustain fo rude a shock, but immediately fled. At the same time the cavalry of the Medes advanced to attack the enemy's horse, which was likewise presently routed. The former warmly pursued them to the very camp, made a terrible flaughter, and the king of the Babylonians (Neriglissor) was killed in the action. Cyrus, not thinking himself in a condition to force their entrenchments, sounded a retreat.

(b) The Affyrians, in the mean time, their king being killed, and the flower of their army loft, were in a dreadful conflernation. (i) As foon as Croefus found them in fo great a diforder, he fled, and left them to shift for themselves. The other allies likewise, seeing their affairs in so hopeless a condition, thought of nothing but taking advantage of the night

to make their escape.

Cyrus, who had forefeen this, prepared to pursue them closely. But this could not be effected without cavalry; and, as we have already observed, the Persians had none. He therefore went to Cyaxares, and acquainted him with his defign. Cyaxares was extremely averse to it, and represented to him, how dangerous it was to drive so powerful an army to extremities, whom despair would probably inspire with courage; that it was a part of wisdom to use good fortune with moderation, and not lose the fruits of victory by too much vivacity: Moreover, that he did not care to compel the Medes, or to refuse them that repose, to which their behaviour had justly entitled Cyrus, upon this, defired his permission only to take as many of the horse as were willing to follow him. Cyaxares readily confented to this, and thought of nothing else now, but of passing his time with his officers in feasting and mirth, and enjoying the fruits of the victory he had just obtained.

(b) Cyrop. lib. iv. p. 87, 104. (i) Ibid. l. vi. p. 160.

Cyrus marched away in pursuit of the enemy, and was followed by the greatest part of the Median soldiers. Upon the way he met some couriers, that were coming to him from the \* Hyrcanians, who served in the enemy's army, to assure him. that as foon as ever he appeared, those Hyrcanians would come over to him; which in effect they did. Cyrus made the best? wie of his time, and having marched all night, came up with the Assyrians. Croesus had fent away his wives in the nighttime for coolness (for it was the summer season) and followed! them himself with a body of cavalry. When the Assyrians faw the enemy so near them, they were in the utmost confusion. and desolation. Many of those that ran away, being warmly purfued, were killed; all that staid in the camp, furrendered; the victory was compleat, and the spoil immense. Cyrus referved all the horses they took in the camp for himself, refolving now to form a body of cavalry for the Persian army, which hitherto had none. The richest and most valuable part of the booty he fet apart for Cyaxares; and for the prisoners, he gave them all their liberty to go home to their own country. without imposing any other condition upon them, than that? they and their countrymen should deliver up their arms, and engage no more in war; Cyrus taking it upon himself to defend them against their enemies, and to put them into a condition of cultivating their lands with entire fecurity.

Whilst the Medes and the Hyrcanians were still pursuing the remainder of the enemy, Cyrus took care to have a repair, and even baths prepared for them; that at their return they might have nothing to do, but to fit down and refresh themfelves. He likewife thought fit to defer the distribution of the spoil till then. It was on this occasion this general, whose: thoughts nothing escaped, exhorted his Persian soldiers to distinguish themselves by their generosity, in regard to their allies, from whom they had already received great fervices, and of whom they might expect fill greater. He defired they. would wait their return, both for the refreshments, and the division of the spoil; and that they would shew a preference of their interests and conveniencies before their own; giving . them to understand, that this would be a fure means of attaching the allies to them for ever, and of fecuring a new harvest of victories to them over the enemy, which would procure them all the advantages they could wish, and make them an ample amends for the voluntary losses they might sustain, for

Caspian sea. From observing Cyrus's bere meant were about sour or five days encampments in Babylonia, one would journey south of Babylon.

the fake of winning the affection of the allies. They all came into his opinion. When the Medes and Hyrcanians were returned from pursuing the enemy, Cyrus made them fit down to the repast he had prepared for them, desiring them to send nothing but bread to the Persians, who were sufficiently provided (he said) with all they wanted, either for their ragoo's, or their drinking. Hunger was their only ragoo, and water from the river their only drink. For that was the way of living, to which they had been accustomed from their infancy.

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The next morning came on the division of the spoils. Cyrus in the first place ordered the Magi to be called, and commanded them to chuse out of all the booty what was properest to be offered to the gods on such an occasion. Then he gave the Medes and Hyrcanians the honour of dividing all that remained amongst the whole army. They earnestly desired, that the Persians might preside in the distribution; but the Persians absolutely refused it; so that they were obliged to accept of the office, as Cyrus had ordered; and the distribution was made

to the general fatisfaction of all parties.

(k) The very night that Cyrus marched to pursue the enemy, Cyaxares had passed in seasting and jostity, and had made himself drunk with his principal officers. The next morning when he awaked, he was strangely surprised to find himself almost alone, and without troops. Immediately, full of resentment and rage, he dispatched an express to the army, with orders to reproach Cyrus severely, and to bring back the Medes without any delay. This unreasonable proceeding did not dismay Cyrus, who in return writ him a respectful letter; in which however he expressed himself with a generous and noble freedom, justified his own conduct, and put him in mind of the permission he had given him, of taking as many Medes with him, as was willing to follow him. At the same time Cyrus sent into Persa, for an augmentation of his troops, designing to push his conquests still fasther.

(1) Amongst the prisoners of war they had taken, there was a young princess of most exquisite beauty, which they reserved for Cyrus. Her name was Panthea, the wife of Abradates, king of Susiana. Upon the report made to Cyrus, of her extraordinary beauty, he resused to see her; for sear (as he said) such an object might engage his affection more than he desired, and divert him from the prosecution of the great designs he had in view. (m) This singular moderation of Cyrus was undoubtedly an effect of the excellent education he had received:

<sup>(</sup>k) Cyrop. 1, iv. p. 104—108. (l) Ibid. 1. v. p. 124, 117. & l. vi. p. 153, 155. (m) Lib. i. p. 34.

For it was a principle among the Perfians, never to fpeak before young people of any thing that tended or related to love, left their natural inclination to pleasure, which is so strong and violent at that age of levity and indifcretion, should be awakened and excited by fuch discourses, and should hurry them into follies and debaucheries. Araspes, a young nobleman of Media, who had the lady in his custody, had not the same diftrust of his own weakness, but pretended, that a man may be always mafter of himself. Cyrus committed the princess to his care, and at the same time gave him a very prudent admonition. "I have feen a great many persons (fays he) that have "thought themselves very frong, wretchedly overcome by of that violent passion, in spite of all their resolution; who " have owned afterwards, with shame and grief, that their of passion was a bondage and slavery, from which they had not " the power to redeem themselves; an incurable distemper, out of the reach of all remedies and human efforts; a kind of \* bond or necessity, more difficult to force than the strong-est chains of iron." "Fear nothing (replied Araspes) I am fure of myfelf, and I will answer with my life, I shall do nothing contrary to my duty." Nevertheless his passion for this young princess increased, and by degrees grew to such a height, that finding her invincibly averfe to his defires, he was upon the point of using violence with her. The princess at length made Cyrus acquainted with his conduct, who immediately fent Artabasus to Araspes, with orders to admonish and reprove him in his name. This officer executed his orders. in the harshest manner, upbraiding him with his fault in the most bitter terms, and with such a rigorous severity, as was enough to throw him into despair. Araspes, struck to the soul with grief and anguish, burst into a stood of tears; and being overwhelmed with shame and fear, thinking himself undone, had not a word to fay for himself. Some days afterwards, Cyrus fent for him. He went to the prince in fear and trembling. Cyrus took him aside, and, instead of reproaching him with severity as he expected, spoke gently to him; acknowledging, that he himself was to blame, for having imprudently exposed him to so formidable an enemy. By such an unexpected kindness the young nobleman recovered both life and speech. But his confusion, joy, and gratitude, expressed themfelves first in a torrent of tears. " Alas! (fays he) now I am come to the knowledge of myfelf, and find most plainly, " that I have two fouls; one, that inclines me to good; ano-" ther, that incites me to evil. The former prevails, when

<sup>•</sup> Δεδεμένους Ισχυροτέρα τινὶ ἀνάγκη, η εἰ σιδήρω ἐδέδεντο,

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" you speak to me; and come to my relief: When I am alone, and left to myself, I give way to, and am overpowered by the latter." Araspes made an advantageous amends for his fault, and rendered Cyrus considerable service, by retiring among the Assyrians, under the pretence of discontent, and

by giving intelligence of their measures and defigns.

(n) The loss of so brave an officer, whom discontent was supposed to have engaged in the enemy's party, caused a great concern in the whole army. Panthea, who had occasioned it, promised Cyrus to supply his place with an officer of equal merit; whereby the meant her husband Abradates. Accordingly, upon her writing to him, he repaired to the camp of the Perfians, and was directly carried to Panthea's tent, who told him, with a flood of tears, how kindly and handsomely she had been treated by the generous conqueror: "And how " (cried out Abradates) shall I be able to acknowledge so im-portant a service?" "By behaving towards him (replied " Punthea) as he hath done towards me." Whereupon he waited immediately upon Cyrus, and paying his respects to so great a benefactor: "You see before you (says he to him) the tenderest friend, the most devoted servant, and the faithfullest ally you ever had; who, not being able otherwise to " acknowledge your favours, comes and devotes himself en-" tirely to your fervice." Cyrus received him with fuch a noble and generous air, and withal with fo much tenderness. and humanity, as fully convinced him, that whatever Panthea. had faid of the wonderful character of that great prince, was

abundantly short of the truth.

(o) Two Affyrian noblemen, likewife, who defigned, as Cyrus was informed, to put themselves under his protection, rendered him extraordinary fervice. The one was called Gobryas, an old man, venerable both on account of his age and i his virtue. The king of Affyria, lately dead, who was well acquainted with his merit, and had a very particular regard for him, had resolved to give his daughter in marriage to Gobryas's fon, and for that reason had fent for him to court. This young nobleman, at a match of hunting, to which he had been invited, happened to pierce a wild beaft with his dart, which the king's fon had miffed: The latter, who was of a passionate and savage nature, immediately struck the gentleman with his lance, through rage and vexation, and laid him dead upon the spot. Gobryas belought Cyrus to avenge so unfortunate a father, and to take his family under his protection; and the rather, because he had no children left now but an only daughter, who had long been defigned for a wife to the

<sup>(</sup>n) Cyrop. 1, vi. p. 155, 156. (o) Ibid. 1, iv. p. 111, 113.

young king, but could not bear the thought of marrying the murderer of her brother. (p) This young king was called Laborosoarchod: He reigned only nine months, and was succeeded by Nabonid, called also Labynit and Balthasar, who

reigned seventeen years.

(q) The other Affyrian nobleman was called Gadates: He was prince of a numerous and powerful people. The king then reigning had treated him in a very cruel manner, after he came to the throne; because one of his concubines had mentioned him as an handsome man, and spoken advantageously of the happiness of that woman, whom he should chuse for a wife.

(r) The expectation of this double succour was a strong inducement to Cyrus, and made him determine to penetrate intothe heart of the enemy's country. As Babylon, the capital city of the empire, he defigned to conquer, was the chief object of his expedition, he turned his views and his march that way, not to attack that city immediately in form, but only to take a view of it, and make himself acquainted with it; to draw off as many allies as he could from that prince's party, and to make previous dispositions and preparations for the siege he meditated. He fet out therefore with his troops, and first marched to the territories of Gobryas. The fortress he lived in feemed to be an impregnable place, fo advantageously was it fituated, and so strongly fortified on all sides. This prince came out to meet him, and ordered refreshments to be brought for his whole army. He then conducted Cyrus into his palace, and there laid an infinite number of filver and golden cups, and other vessels, at his feet, together with a multitude of purses, full of the golden coin of the country : Then fending for his daughter, who was of a majestick shape and exquisite beauty, which the mourning habit she wore for her brother's death seemed still to enhance, he presented her to Cyrus, defiring him to take her under his protection, and to accept those marks of his acknowledgment, which he took the liberty tooffer him. " I willingly accept your gold and filver (fays Cy-" rus) and I make a present of it to your daughter, to augment her portion. Doubt not, but amongst the nobles of " my court, you will find a match suitable for her. It will? " neither be their own riches nor yours, which they will fet: " their esteem upon. I can affure you, there are many amongst: "them, that would make no account of all the treasures of " Babylon, if they were unattended with merit and virtue. It-

<sup>(</sup>r), Lib, x, p. 119, 123,

<sup>(</sup>g) Cyrop. l. v. p. 123, 124.

"is their only glory, I dare affirm it of them, as it is mine, to approve themselves faithful to their friends, formidable to their enemies, and respectful to the gods." Gobryas pressed him to take a repast with him in his house, but he sted-sastly resused it, and returned into his camp with Gobryas, who staid and eat with him and his officers. The ground, and the green turf that was upon it, was all the beds and couches they had; and it is to be supposed the whole entertainment was suitable. Gobryas, who was a person of good sense, was convinced how much that noble simplicity was superior to his vain magnificence; and declared, that the Assyrians had the art of distinguishing themselves by pride, and the Persians by merit; and above all things he admired the ingenious vein of humour, and the innocent chearfulness, that reigned throughout the whole entertainment.

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(s) Cyrus, always intent upon his great defign, proceeded with Gobryas towards the country of Gadates, which was beyond Babylon. In the neighbourhood of this there was a frong citadel, which commanded the country of the \* Sacæ and the Cadufians, where a governor for the king of Babylon resided, to keep those people in awe. Cyrus made a seint of attacking the citadel. Gadates, whose intelligence with the Perfians was not yet known, by Cyrus's advice, offered himself to the governor of it, to join with him in the defence of that important place. Accordingly he was admitted with all his troops, and immediately delivered it up to Cyrus. The poffession of this citadel made him master of the Sacz and the Cadusians; and as he treated those people with great kindness and lenity, they remained inviolably attached to his fervice. The Cadusians raised an army of twenty thousand foot, and four thousand horse; and the Sacæ furnished ten thousand foot and two thousand horse archers.

The king of Astyria took the sield, in order to punish Gadates for his rebellion. But Cyrus engaged and defeated him, making a great slaughter of his troops, and obliging him to retreat to Babylon. After which exploit the conqueror employed some time in ravaging the enemy's country. His kind treatment of the prisoners of war, in giving them all their liberty to go home to their habitations, had spread the same of his clemency wherever he came. Numbers of people voluntarily surrendered to him, and very much augmented his army. Then advancing near the city of Babylon, he sent the king of Assyria a personal challenge, to terminate their quarrel by a single combat: But his challenge was not accepted. In order

to secure the peace and tranquillity of his allies during his absence, he made a kind of a truce, or treaty, with the king of
Assyria, by which it was agreed on both sides, that the husbandmen should not be molested, but should have full liberty
to cultivate their lands, and reap the fruits of their labour.
Therefore, after having viewed the country, examined the setuation of Babylon, acquired a considerable number of friends
and allies, and greatly augmented his cavalry, he marched

away on his return to Media.

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(t) When he came near the frontiers, he fent a messenger to Cyaxares, to acquaint him with his arrival, and to receive his commands. Cyaxares did not think proper to admit fo great an army into his country; and an army, that was still going to receive an augmentation of forty thousand men, just arrived from Persia. He therefore set out the next day with what cavalry he had left, to join Cyrus; who likewise advanced forwards to meet him with his cavalry, that was very fine and numerous. The fight of those troops re-kindled the jealousy and diffatisfaction of Cyaxares. He received his nephew in a very cold manner, turned away his face from him, to avoid the receiving of his falute, and even wept through vexation. Cyrus commanded all the company to retire, and entered into a conversation with his uncle, for explaining himfelf with the more freedom. He spoke to him with so much temper, submission, and reason; gave him such strong proofs of his integrity, respect, and inviolable attachment to his perfon and interest, that in a moment he dispelled all his suspicions, and perfectly recovered his favour and good opinion. They embraced one another, and tears were shed on both sides. How great the joy of the Perfians and Medes was, who waited the event of this interview with anxiety and trembling, is not to be expressed. Cyaxares and Cyrus immediately remounted their horses; and then all the Medes ranged themselves in the train of Cyaxares, according to the fign given them by Cyrus. The Persians followed Cyrus, and the men of each other nation their particular prince. When they arrived at the camp, they conducted Cyaxares to the tent prepared for him. He was presently visited by almost all the Medes, who came to salute him, and to bring him presents; some of their own accord, and others by Cyrus's direction. Cyaxares was extremely touched at this proceeding, and began to find, that Cyrus had not corrupted his subjects, and that the Medes had the same affection for him as before.

(u) Such was the success of Cyrus's first expedition against Cræsus and the Babylonians. In the council, held the next day in the presence of Cyaxares, and all the officers, it was

resolved to continue the war.

Not finding in Xenophon any date, that precisely fixes the years, wherein the several events he relates happened, I suppose with Usher, though Xenophon's relation does not seem to favour this notion, that between the two battles against Croefus and the Babylonians, feveral years passed, during which all necessary preparations were made on both sides, for carrying on the important war which was begun; and within this interval

I place the marriage of Cyrus.

(w) Cyrus then about this time had thought of making a tour into his own country, about fix or feven years after his departure, at the head of the Persian army. Cyaxares on this occasion gave him a figual testimony of the value he had for his merit. Having no male issue, and but one daughter, he offered her in marriage \* to Cyrus, with an affurance of the kingdom of Media for her portion. Cyrus had a grateful fense of this advantageous offer, and expressed the warmest acknowledgments of it; but thought himself not at liberty to accept it, till he had the consent of his father and mother; leaving therein a rare example to all future ages, of the respectful submission and entire dependance, which all children ought to shew to their parents on the like occasion, of what: age soever they be, or to whatever degree of power and greatness they may have arrived. Cyrus married this princess on his return from Persia.

When the marriage folemnity was over, Cyrus returned to his camp, and improving the time he had to spare, in securing his new conquests, and taking all proper measures with his allies, for accomplishing the great design he had formed.

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## (u) Cyrop. 1. i. p. 148-151.

(w) Ibid. l. viii. p. 228, 229.

\* Xenophon places this marriage af- and Ethiopia, nor with the rest of his ter the taking of Babylon. But at Cyrus history. Perhaps Xenophon might date at that time was above fixty years of age, the taking of Babylon much earlier that and the princess not much less, and as it we do; but I follow the chronology of improbable, that either of them should archbishop Usher. I have also less out wait till that age, before they thought what is related in the Cyropædia, (1. of matrimony, I thought proper to give whit, p. 228.) that from the time Cyrus this fast a more early date. Besides, at was at the court of his grandsather Asthat rate Cambales mould have her him. that rate, Cambyses would have been but tyages, the young princess had said she seven years old when he came to the would have no other husband than Cywith the expeditions be made into Egypt !.

throne, and but fourteen or fifteen when rus. Her father Cyaxares was then be died; which cannot be reconciled but thirteen years old.

(x) Foreseeing (says Xenophon) that the preparations for war might take up a great deal of time, he pitched his camp in a very convenient and healthy place, and fortified it extremely. He there kept his troops to the same discipline and exercise, as

if the enemy had been always in fight.

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They understood by deserters, and by the prisoners brought every day into the camp, that the king of Babylon was gone into Lydia, and had carried with him vast sums of gold and silver. The common soldiers immediately concluded, that it was fear which made him remove his treasures. But Cyrus judged he had undertaken this journey, only to raise up some new enemy against him; and therefore he laboured with indefatigable application in preparing for a second battle.

Above all things he applied himself to strengthen his Perfian cavalry, and to have a great number of chariots of war, built after a new form, having found great inconveniencies in the old ones, the fashion of which came from Troy, and had

continued in use till that time throughout all Asia.

(y) In this interval, ambassadors arrived from the king of India, with a large fum of money for Cyrus, from the king their master, who had also ordered them to assure him, that he was very glad he had acquainted him with what he wanted; that he was willing to be his friend and ally; and, if he still wanted more money, he had nothing to do but to let him know; and that, in short, he had ordered his ambassadors to pay him the same absolute obedience, as to himself. Cyrus received these obliging offers with all possible dignity and gratitude. He treated the ambassadors with the utmost regard, and made them noble prefents; and taking advantage of their good disposition, desired them to depute three of their own body to the enemy, as envoys from the king of India, on pretence of proposing an alliance with the king of Assyria, but in effect to discover his designs, and give Cyrus an account of them. The Indians undertook this employment with joy, and acquitted themselves of it with great ability.

I do not find in this last circumstance the upright conduct and usual fincerity of Cyrus. Could he be ignorant, that it was an open violation of the laws of nations to send spies to an enemy's court, under the title of ambassadors; which is a character, that will not suffer those invested with it to act so

mean a part, or to be guilty of fuch treachery?

(2) Cyrus prepared for the approaching battle, like a man who had nothing but great projects in view. He not only took care

<sup>(</sup>x) Cyrop. 1. vi. p. 151. (y) Ibid. p. 156, 157. (2) Ibid. p. 157.

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care of every thing that had been resolved in council, but took pleasure in exciting a noble emulation amongst his officers, who should have the finest arms, be the best mounted, sling a dart, or shoot an arrow the most dextrously, or who should undergo toil and fatigue with the greatest patience. brought about by taking them along with him a hunting, and by conftantly rewarding those that distinguished themselves most. Wherever he perceived, that the captains took particular care of their men, he praised them publickly, and shewed them all possible favour for their encouragement. When he made them any feast, he never proposed any other diversions than military exercises, and always gave considerable prizes to the conquerors, by which means he excited an universal ardor throughout his army. In a word, he was a general, who in repose, as well as action, nay, even in his pleasures, his meals, conversations and walks, had his thoughts entirely bent on promoting the fervice. It is by such methods a man becomes an able and compleat warrior.

(a) In the mean time, the Indian ambassadors, being returned from the enemy's camp, brought word, that Croefus was chosen generalissimo of their army; that all the kings and princes in their alliance had agreed to furnish the necessary fums of money for raising the troops; that the Thracians had already engaged themselves; that from Egypt a great succour was marching, confisting of an hundred and twenty thousand men; that another army was expected from Cyprus; that the Cilicians, the people of the two Phrygia's, the Lycaonians, Paphlagonians, Cappadocians, Arabians, and Phœnicians, were already arrived; that the Affyrians were likewise come up with the king of Babylon; that the Ionians, Æolians, and most part of the Greeks living in Asia, had been obliged to join them; that Croesus had likewise sent to the Lacedamonians, to bring them into a treaty of alliance; that the army was affembled near the river Pactolus, from whence it was to advance to Thymbria, which was the place of rendezvous for This relation was confirmed by the accounts all the troops.

brought in both by the prisoners and the spies.

(b) Cyrus's army was discouraged by this news. But that prince having assembled his officers, and represented to them the infinite difference between the enemy's troops and theirs,

foon dispelled their fears, and revived their courage.

(c) Cyrus had taken all proper measures, that his army should be provided with all necessaries; and had given orders, as well for their march, as for the battle he was preparing to give;

(a) Cyrop. l. vi. p. 178. (b) Pag. 159. (c) Pag. 158-163.

give; in the doing of which he descended to an astonishing detail, which Xenophon relates at length, and which reached from the chief commanders down to the very lowest subaltern officers; for he knew very well, that upon such precautions the success of enterprises depends, which often miscarry through the neglect of the smallest circumstances; in the same manner, as it frequently happens, that the playing or movement of the greatest machines is stopped through the disorder

of one fingle wheel, though never fo fmall.

(d) This prince knew all the officers of his army by their names; and making use of a low, but fignificant comparison, he used to say, "He thought it strange, that an artiscer should know the names of all his tools, and a general should be so indifferent, as not to know the names of all his captains, which are the instruments he must make use of, in all his enterprises and operations." Besides, he was persuaded, that such an attention had something in it more honourable for the officers, more engaging, and more proper to excite them to do their duty, as it naturally leads them to believe, they are both known and esteemed by their general.

(e) When all the preparations were finished, Cyrus took leave of Cyaxares, who staid in Media, with a third part of his troops, that the country might not be left entirely de-

fenceless.

Cyrus, who understood how advantageous it is always to make the enemy's country the seat of war, did not wait for the Babylonians coming to attack him in Media, but marched forwards to meet them in their territories, that he might both consume their forage by his troops, and disconcert their measures by his expedition, and the boldness of his undertaking. After a very long march he came up with the enemy at Thymbra, a city of Lydia, not far from Sardis, the capital of the country. They did not imagine, this prince, with half the number of sorces they had, could think of coming to attack them in their own country; and they were strangely surprised to see him come, before they had time to lay up the provisions necessary for the subsistence of their numerous army, or to assemble all the forces they intended to bring into the field against him.

<sup>(</sup>d) Cyrop. 1, v. p. 131, 132.

<sup>(</sup>e) Ibid. 1. vi, p. 160, 164.

SECT. V. The battle of Thymbra, between CYRUS and CROESUS.

HIS battle is one of the most considerable events in antiquity, fince it decided the empire of Asia, between the Affyrians of Babylon and the Perhans. \* It was this confideration, that induced Mr. Freret, one of my brethren in the academy of polite literature, to examine it with a particular care and exactness; and the rather, as he observes, because it is the first pitched battle, of which we have any full or particular account. I have affumed the privilege of making use of the labours and learning of other persons, but without robbing them of the glory, as also without denying myself the liberty of making such alterations as I judge necessary. I shall give a more ample and particular description of this battle, than I usually do of such matters, because Cyrus being looked upon as one of the greatest captains of antiquity, those of the profession may be glad to trace him in all his steps through this. important action: Moreover the manner in which the ancients made war and fought battles, is an effential part of their hiftory.

(f) In Cyrus's army the companies of foot confished of an hundred men each, exclusively of the captain. Each company was subdivided into four parts or platoons, which confished of four and twenty men each, not including the person that commanded the escouade. Each of these subdivisions was again divided into two files, confishing in consequence of twelve men. Every ten companies had a particular superior officer to command them, which sufficiently answers to what we call a colonel; and ten of those bodies again had another superior

commander, which we may call a brigadier.

(g) I have already observed, that Cyrus, when he first came at the head of the thirty thousand Persians to the aid of his uncle Cyaxares, made a considerable change in the arms of his troops. Two thirds of them till then only made use of javelins, or bows, and consequently could only fight at a distance from the enemy. Instead of these, Cyrus armed the greatest part of them with cuirasses, bucklers and swords, or battle-axes; and left few of his soldiers in light armour.

(b) The Persians did not know at that time what it was to fight on horseback. Cyrus, who was convinced, that nothing was of so great importance towards gaining of a battle, as

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<sup>(</sup>f) Cyrop. I. vi. p. 167. (g) Ibid. I, ii. p. 39, 40. (b) Ibid. I, iv. p. 99, 100. and I. v. p. 138.

• Vol. VI. of the Memoirs of the Academy of Belles Lettres, p. 532.

cavalry, was sensible of the great inconvenience he laboured under in that respect, and therefore took wife and early precautions to remedy that evil. He succeeded in his design, and by little and little formed a body of Persian cavalry, which amounted to ten thousand men, and were the best troops of

his army.

T t f m

I shall speak elsewhere of the other change he introduced, with respect to the chariots of war. It is now time for us to give the number of the troops of both armies, which cannot be fixed but by conjecture, and by putting together feveral scattered passages of Xenophon, that author having omitted the material circumstance of acquainting us precisely with their numbers; which appears surprising in a man so expert in mi-

litary affairs as that historian was.

Cyrus's army amounted in the whole to an hundred and ninety-fix thousand men, horse and foot. Of these there were feventy thousand natural born Persians, viz. ten thousand cuiraffiers of horse, twenty thousand cuirassiers of foot, twenty thousand pike-men, and twenty thousand light-armed soldiers. The rest of the army, to the number of an hundred and twenty-fix thousand men, confisted of twenty-fix thousand Median, Armenian, and Arabian horse, and an hundred thousand foot of the same nation.

(i) Besides these troops, Cyrus had three hundred chariots of war, armed with fcythes, each chariot drawn by four horses a-breast, covered with trappings that were shot-proof; as were

also the horses of the Persian cuirassiers.

(k) He had likewise ordered a great number of chariots to be made of a larger fize, upon each of which was placed a tower, of about eighteen or twenty feet high, in which were lodged twenty archers. Each chariot was drawn upon wheels by fixteen oxen yoked in a breaft.

(1) There was moreover a confiderable number of camels, upon each of which were two Arabian archers, back to back; so that one looked towards the head, and the other towards the

tail of the camel.

(m) Crœsus's army was above twice as numerous as that of Cyrus, amounting in all to four hundred and twenty thousand men, of which fixty thousand were cavalry. The troops confifted chiefly of Babylonians, Lydians, Phrygians, Cappadocians, of the nations about the Hellespont, and of Egyptians, to the number of three hundred and fixty thousand men. The Egyptians alone made a body of an hundred and twenty thou-Vol. II.

(i) Cyrop. 1. vi. p. 152, 153, 157. (k) Pag. 156, (1) Pag. 1530 (m) Pag. 158,

fand. They had bucklers, that covered them from head to foot, very long pikes, and short swords, but very broad. The rest of the army was made up of Cyprians, Cilicians, Lycao-

nians, Paphlagonians, Thracians, and Ionians.

(n) Croesus's army in order of battle was all ranged in one line, the infantry in the center, and the cavalry on the two wings. All his troops, both foot and horse, were thirty men deep; but the Egyptians, who, as we have taken notice, were an hundred and twenty thousand in number, and who were the principal strength of Croesus's infantry, in the centre of which they were posted, were divided into twelve large bodies, or square battalions, of ten thousand men each, which had an hundred men in the front, and as many in depth, with an interval or space between every battalion, that they might act and fight independent of, and without interfering with one another. Cræsus would gladly have persuaded them to range themselves in less depth, that they might make the wider front. The armies were in an immense plain, which gave room for the extending of their wings to right and left: And the defign of Croesus, upon which alone he founded his hopes of victory, was to furround and hem in the enemy's army. But he could not prevail upon the Egyptians to change the order of battle, to which they had been accustomed. His army, as it was thus drawn out into one line, took up near forty fladias, or five miles in length.

Araspes, who under the pretence of discontent had retired to Croesus's army, and had had particular orders from Cyrus, to observe well the manner of that general's ranging his troops, returned to the Persian camp the day before the battle. Cyrus in drawing up his army, governed himself by the disposition of the enemy, of which that young Median nobleman had

given him an exact account.

(o) The Persian troops had been generally used to engage four-and-twenty men in depth, but Cyrus thought fit to change that disposition. It was necessary for him to form as wide a front as possible, without too much weakening his phalanx, to prevent his army's being enclosed and hemmed in. His infantry was excellent, and most advantageously armed with cuirasses, partizans, battle-axes, and swords; and provided they could join the enemy in close fight, there was little reason to believe the Lydian phalanx, that were only armed with light bucklers and javelins, could support the charge. Cyrus therefore thinned the files of his infantry one half, and ranged them only twelve men deep. The cavalry was drawn out on

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the two wings, the right commanded by Chrysantes, and the left by Hystaspes. The whole front of the army took up but thirty-two stadias, or four miles in extent; and consequently was at each end near four stadias, or half a mile, short of the enemy's front.

Behind the first line, at a little distance, Cyrus placed the spear-men, and behind them the archers. Both the one and the other were covered by the soldiers in their front, over whose heads they could sling their javelins, and shoot their arrows, at

the enemy.

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Behind all these he formed another line, to serve for the rear, which consisted of the flower of his army. Their business was to have their eyes upon those that were placed before them, to encourage those that did their duty, to sustain and threaten those that gave way, and even to kill those as traitors that run away; by that means to keep the cowards in awe, and make them have as great a terror of the troops in the rear, as they could possibly have of the enemy.

Behind the army were placed those moving towers, which I have already described. These formed a line equal and parallel to that of the army, and did not only serve to annoy the enemy by the perpetual discharges of the archers that were in them, but might likewise be looked upon as a kind of moveable forts, or redoubts, under which the Persian troops might rally, in case they were broken and pushed by the enemy.

Just behind these towers were two other lines, which also were parallel and equal to the front of the army; the one was formed of the baggage, and the other of the chariots which carried the women, and such other persons as were unsit for

service.

(p) To close all these lines, and to secure them from the insults of the enemy, Cyrus placed in the rear of all two thousand infantry, two thousand horse, and the troop of camels,

which was pretty numerous.

Cyrus's design in forming two lines of the baggage, &c. was not only to make his army appear more numerous than it really was, but likewise to oblige the enemy's, in case they were resolved to surround him, as he knew they intended, to make the longer circuit, and consequently to weaken their line, by stretching it out so far.

We have still the Persian chariots of war armed with scy hes to speak of. These were divided into three bodies, of an hundred each. One of the bodies, commanded by Abradates,

H 2 (p) Cyrop. 1. vi. p. 168. king of \* Susiana, was placed in the front of the battle, and the other two upon the two slanks of the army.

Such was the order of battle in the two armies, as they were

drawn out and disposed the day before the engagement.

(9) The next day, very early in the morning, Cyrus made a facrifice, during which time his army took a little refreshment; and the soldiers, after having offered their libations to the gods, put on their armour. Never was fight more beautiful and magnificent: Coat-armours, cuirasses, bucklers, helmets, one could not tell which to admire most: Men and horses

all finely equipped, and glittering in brass and scarlet.

(r) When Abradates was just going to put on his cuiras, which was only of quilted flax, according to the fashion of his country, his wife Panthea came and presented him with an helmet, bracers, and bracelets, all of gold, with a coat-armeur of his own length, plaited at the bottom, and with a purple-coloured plume of feathers. She had got all this armour prepared without her husband's knowledge, that her prefent might be the more agreeable from surprise. In spite of all her endeavours to the contrary, when she dressed him in this armour, the shed some tears. But notwithstanding her tenderness for him, she exhorted him to die with sword in hand, rather than not fignalize himself in a manner suitable to his birth, and the idea she had endeavoured to give Cyrus of his gallantry and worth. "Our obligations (fays she) to that prince are " infinitely great. I was his prisoner, and as such was fet " apart for his pleasure; but when I came into his hands, I " was neither used like a captive, nor had any dishonourable conditions imposed on me for my freedom. He treated me " as if I had been his own brother's wife; and in return I " affured him, you would be capable of acknowledging fuch " extraordinary goodness." " O Jupiter ! (cried Abradates, " lifting up his eyes towards heaven) grant that on this oc-" casion I may approve myself an husband worthy of Panthea, and a friend worthy of fo generous a benefactor." Having faid this, he mounted his chariot. Panthea, not being able to embrace him any longer, was ready to kifs the chariot he rode in; and when the had purfued him with her eyes, as far as the possibly could, she retired.

(1) As foon as Cyrus had finished his facrifice, giving his officers the necessary orders and instructions for the battle, and but them in mind of paying the homage that is due to the

gods,

<sup>(9)</sup> Cyrop. l. vi. p. 169.

<sup>(</sup>r) Pag. 169, 170.

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gods, every man went to his post. (1) Some of his officers brought him wine and victuals: He eat a little without fitting down, and caused the rest to be distributed amongst those that were about him. He took a little wine likewise; and poured out a part of it, as an offering to the gods, before he drank; and all the company followed his example. After this he prayed again to the god of his fathers, desiring he would please to be his guide, and come to his assistance; he then mounted his horse, and commanded them all to follow him.

As he was confidering on which fide he should direct his march, he heard a clap of thunder on the right, and cried out, "Sovereign Jupiter, we follow thee." And that instant he set forwards, having Chrysantes on his right, who commanded the right wing of the horse, and Arsamas on his lest, who commanded the foot, He warned them above all things to take care of the royal standard, and to advance equally in a line. The standard was a golden eagle at the end of a pike, with its wings stretched out; the same was ever after used by the kings of Persia. He made his army halt three times before they arrived at the enemy's army; and after having marched about twenty stadias, or two miles and a half, they came in view of them.

When the two armies were within fight of each other, and the enemies had observed how much the front of theirs exceeded that of Cyrus, they made the center of their army halt, whilst the two wings advanced projecting to the right and left, with design to inclose Cyrus's army, and to begin their attack on every side at the same time. This movement did not at all alarm Cyrus, because he expected it. Having given the word for rallying the troops, Jupiter leader and protector, he left his right wing, promising to rejoin them immediately and help

them to conquer, if it was the will of the gods.

(u) He rode through all the ranks, to give his orders, and to encourage the foldiers; and he, who on all other occasions was so modest, and so far from the least air of oftentation, was now full of a noble confidence, and spoke as if he was assured of victory: "Follow me, comrades, (says he) the victory is certainly ours; the gods are for us." He observed, that many of his officers, and even Abradates himself, were uneasy at the motion, which the two wings of the Lydian army made, in order to attack them on the two stanks; "Those troops alarm you (says he;) believe me, those are the very troops that will be the first routed; and to you, Abradates, I give

<sup>(</sup>t) Cyrop. l. vil. p. 172. (u) Pag. 173-176.

• He bad really a God for bis guide, but very different from Jupiter.

that as a fignal of the time, when you are to fall upon the event the thing just happened as Cyrus had foretold. After Cyrus had given such orders as he thought necessary every where, he returned to the

tight wing of his army.

(w) When the two detached bodies of the Lydian troops were fosficiently extended, Cræfus gave the signal to the main body of his army, to march up directly to the front of the Persian army, whilst the two wings, that were wheeling round upon their slanks, advanced on each side; so that Cyrus's army was inclosed on three sides, as if it had three great armies to engage with; and, as Xenophon says, looked like a small square drawn within a great one.

In an inflant, on the first signal Cyrus gave, his troops faced about on every side, keeping a profound silence in expectation of the event. The prince now thought it time to sing the hymn of battle. The whole army answered to it with loud shouts, and invocations of the god of war. Then Cyrus, at the head of some troops of horse, briskly followed by a body of the foot, sell immediately upon the enemy's forces, that were marching to attack the right of his army in slank: And having attacked them in stank, as they intended to do him, put them into great disorder. The chariots then driving suriously upon

the Lydians, compleated their defeat.

In the same moment the troops of the left flank, knowing by the noise that Cyrus had begun the battle on the right, advanced to the enemy. And immediately the squadron of camels was made to advance likewise, as Cyrus had ordered. The enemy's cavalry did not expect this; and their horses at a distance, as soon as ever they were sensible of the approach of those animals (for horses cannot endure the smell of camels) began to snort and prance, to run soul upon and overturn one another, throwing their riders, and treading them under their seet. Whilst they were in this consustant, a small body of horse, commanded by Artageses, pushed them very warmly, to prevent them from rallying; and the chariots armed with scythes falling suriously upon them, they were entirely routed, with a dreadful slaughter.

(x) This being the figual, which Cyrus had given Abradates for attacking the front of the enemy's army, he drove like lightning upon them with all his chariots. Their first ranks were not able to stand so violent a charge, but gave way, and were dispersed. Having broken and overthrown them, Abradates came up to the Egyptian battalions, which being covered with their bucklers, and marching in such close order, that the

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chariots had not room to pierce amongst them, gave him much more trouble, and would not have been broken, had it not been for the violence of the horses, that trod upon them. It was a most dreadful spectacle to see the heaps of men and horses, overturned chariots, broken arms, and all the direful effects of the sharp scythes, which cut every thing in pieces that came in their way. But Abradates's chariot having the misfortune to be overturned, he and his men were killed, after they had fignalized their valour in an extraordinary manner. The Egyptians then marching forwards in close order, and covered with their bucklers, obliged the Persian infantry to give way, and drove them beyond their fourth line, as far as to their machines. There the Egyptians met with a fresh storm of arrows and javelins, that were poured upon their heads from the rolling towers; and the battalions of the Perfian rear-guard advancing sword in hand, hindered their archers and spear-men from retreating any farther, and obliged them to return to the charge.

(y) Cyrus in the mean time having put both the horse and foot to flight, on the left of the Egyptians, did not amuse himfelf in pursuing the run-aways. But, pushing on directly to the center, had the mortification to find his Perfian troops had been forced to give way; and rightly judging, that the only means to prevent the Egyptians from gaining further ground, would be to attack them behind, he did fo, and fell upon their rear: The cavalry came up at the same time, and the enemy was pushed with great fury. The Egyptians, being attacked on all fides, faced about every way, and defended themselves with wonderful bravery. Cyrus himself was in great danger; his horse, which a soldier had stabbed in the belly, finking under him, he fell in the midst of his enemies. Here was an opportunity, fays Xenophon, of seeing how important it is for a commander to have the affection of his soldiers. Officers and men, equally alarmed at the danger in which they faw their leader, run headlong into the thick forest of pikes, to rescue and save him. He quickly mounted another horse, and the battle became more bloody than ever. At length Cyrus, admiring the valour of the Egyptians, and being concerned to fee such brave men perish, offered them honourable conditions, if they would furrender, letting them know, at the same time, that all their allies had abandoned them. The Egyptians accepted the conditions, and, as they were no less eminent in point of fidelity than in courage, they stipulated, that they should not be obliged to carry arms against Croesus, in whose H 4

fervice they had been engaged. From thenceforward they ferved

in the Persian army with inviolable fidelity.

(2) Xenophon observes, that Cyrus gave them the cities of Larissa and Cyllene, near Cuma, upon the sea-coast, as also other in-land places, which were inhabited by their descendants even in his time; and he adds, that these places were called the cities of the Egyptians. This observation of Xenophon's, as also many other in several parts of his Cyropedia, in order to prove the truth of the things he advances, shews plainly, that he meant that work as a true history of Cyrus, at least with respect to the main substance of it, and the greatest part of the facts and transactions. This judicious resection, Monsieur Freret makes upon this passage.

(a) The battle lasted till evening. Croesus retreated as fast as he could, with his troops to Sardis. The other nations in like manner that very night directed their course, each to their own country, and made as long marches as they possibly could. The conquerors, after they had eaten something, and posted

the guards, went to rest.

In describing this battle I have endeavoured exactly to follow the Greek text of Xenophon, the Latin translation of which is not always faithful, Some persons of the sword, to whom I have communicated this description, find a desect in the manner in which Cyrus disposed of his troops in order of battle; as he placed no troops to cover his stanks, to sustain his armed chariots, and to oppose the two bodies of troops, which Creesus had detached, to fall upon the slanks of Cyrus's army. It is possible such a circumstance might escape Xenophon in de-

fcribing this battle.

(b) It is allowed, that Cyrus's victory was chiefly owing to his Persian cavalry, which was a new establishment, and entirely the fruit of that prince's care and activity in forming his people, and persecting them in a part of the military art, of

tirely the fruit of that prince's care and activity in forming his people, and perfecting them in a part of the military art, of which till his time they had been utterly ignorant. The chariots armed with scythes did good service, and the use of them was ever afterwards retained among the Persians. The camels too were not unserviceable in this battle, though Xenophon makes no great account of them, and observes, that in his time they made no other use of them, than for carrying the baggage.

I do not undertake to write a panegyrick upon Cyrus, or to magnify his merit. It is sufficient to take notice, that in this affair we see all the qualities of a great general shine out in him. Before the battle, an admirable sagacity and foresight in discovering and disconcerting the enemy's measures; an infinite exactness in the detail of affairs, in taking care that his army should be provided with every thing necessary, and all his orders punctually executed at the times fixed; a wonderful application to gain the hearts of his soldiers, and to inspire them with confidence and ardor: In the heat of action, what a spirit and activity; what a presence of mind in giving orders, as occasion requires; what courage and intrepidity, and at the same time what humanity towards the enemy, whose valour he respects, and whose blood he is unwilling to shed! We shall

fee by-and-by what use he made of his victory.

But what appears to me still more remarkable, and more worthy of admiration than all the rest, is the constant care he took, on all occasions, to pay that homage and worship to the Deity, which he thought belonged to him. Doubtless the reader has been surprised to fee, in the relation I have given of this battle, how many times Cyrus, in fight of all his army, makes mention of the gods, offers facrifices and libations to them, addresses himself to them by prayer and invocation, and implores their succour and protection. But in this I have added nothing to the original text of the historian, who was also a military person himself, and who thought it no dishonour to himself or his profession to relate these particular circumstances. What a shame then and a reproach would it be to a christian officer or general, if on a day of battle he should blush to aypear as religious and devout as a pagan prince; and if the Lord of hofts, the God of armies, whom he acknowledges as fuch, should make a less impression upon his mind, than a respect for the false deities of paganism did upon the mind of Cyrus?

As for Cræsus, he makes no great figure in this action; not one word is said of him in the whole engagement. But that profound silence, which Xenophon observes in regard to him, seems, in my opinion, to imply a great deal, and gives us to understand that a man may be a powerful prince, or a rich po-

tentate, without being a great warrior.

(c) But let us return to the camp of the Persians. It is easy to imagine, that Panthea must be in the utmost affiction and distress, when the news was brought her of Abradates's death. Having caused his body to be brought to her, and holding it upon her knees, quite out of her senses, with her eyes stedfastly fixed upon the melancholy object, she thought of nothing but feeding her grief and indulging her misery with the sight of that dismal and bloody spectacle. Cyrus being told what a condition

(s) Cyrop. 1, vii. p. 184-186.

condition she was in, ran immediately to her, sympathized with her affliction, and bewailed her unhappy fate with tears of compassion, doing all that he possibly could to give her comfort, and ordering extraordinary honours to be shewn to the brave deceased Abradates. But no sooner was Cyrus retired, than Panthea, overpowered with grief, stabbed herself with a dagger, and fell dead upon the body of her husband. They were both buried in one common grave upon the very spot, and a monument was erected for them, which was standing in the time of Xenophon.

SECT. VI. The taking of SARDIS, and of CROESUS.

HE next day in the morning Cyrus marched towards Sardis. If we may believe Herodotus, Crœfus did not imagine that Cyrus intended to shut him up in the city, and therefore marched out with his forces, to meet him, and to give him battle. According to that historian, the Lydians were the bravest and most warlike people of Asia. Their principal strength confisted in their cavalry. Cyrus, in order to render that the less serviceable to them, made his camels advance first, of which animals the horse could neither endure the fight nor the fmell, and therefore immediately retired on their approach. Upon which the riders dismounted, and came to the engagement on foot, which was very obstinately maintained on both fides; but at length the Lydians gave way, and were forced to retreat into the city; (e) which Cyrus quickly besieged, causing his engines to be levelled against the walls, and his scaling-ladders to be prepared, as if he intended to attack it by storm. But whilst he was amusing the besieged with these preparations, the night following he made himself master of the citadel, by a private way that led thereto, which he was informed of by a Persian slave, who had been a servant to the governor of that place. At break of day he entered the city, where he met with no refistance. His first care was to preserve it from being plundered; for he perceived the Chaldeans had quitted their ranks, and already begun to disperse themselves in several places. To stop the rapacious hands of foreign foldiers, and tie them as it were by a fingle command, in a city fo abounding with riches as Sardis was, is a thing not to be done but by fo fingular an authority as Cyrus had over his army. He gave all the citizens to understand, that their lives should be spared, and neither their wives nor children touched, provided they brought him all their gold and filver.

<sup>(</sup>d) Herod. 1. i. c. 79-84.

This condition they readily complied with; and Croesus himfelf, whom Cyrus had ordered to be conducted to him, set them an example, by delivering up all his riches and treasures to the

conqueror.

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(f) When Cyrus had given all necessary orders concerning the city, he had a particular conversation with the king, of whom he asked, among other things, what he now thought of the oracle of Delphos, and of the answers given by the god that prefided there, for whom, it was faid, he had always had a great regard? Croefus first acknowledged, that he had juftly incurred the indignation of that god, for having flewn a distrust of the truth of his answers, and for having put him to the trial by an absurd and ridiculous question; and then declared, that notwithstanding all this, he still had no reason to complain of him; for that having confulted him, to know what he should do in order to lead an happy life, the oracle had given him an answer, which implied in substance, that he should enjoy a perfect and lasting happiness, when he once came to the knowledge of himself. "For want of this know-" ledge (continued he) and believing myself, through the ex-" cessive praises that were lavished upon me, to be something very different from what I am, I accepted the title of gene-" ralissimo of the whole army, and unadvisedly engaged in a war against a prince, infinitely my superior in all respects. " But now that I am instructed by my defeat, and begin to know. " myself, I believe I am going to begin to be happy; and if " you prove favourable to me (for my fate is in your hands) I " shall certainly be so." Cyrus, touched with compassion at the misfortune of the king, who was fallen in a moment from fo great an elevation, and admiring his equanimity under fuch a reverse of fortune, treated him with a great deal of clemency and kindness, suffering him to enjoy both the title and authority of king, under the restriction of not having the power to make war; that is to fay, he discharged him (as Croesus acknowledged himself) from all the burthensome part of regal power, and truly enabled him to lead an happy life, exempt from all care and disquiet. From thenceforward he took him with him in all his expeditions, either out of esteem for him, or to have the benefit of his counsel, or out of policy, and to be the more secure of his person.

Herodotus, and other writers after him, relate this story with the addition of some very remarkable circumstances, which I think it incumbent on me to mention, notwithstanding they

feem to be much more wonderful than true.

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(g) I have already observed, that the only son Croesus had living was dumb. This young prince, seeing a soldier, when the city was taken, ready to give the king, whom he did not know, a stroke upon the head with his scymitar, made such a violent effort and struggle, out of sear and tenderness for the life of his father, that he broke the strings of his tongue, and

cried out, Soldier, Spare the life of Creesus.

(b) Croefus being a prisoner, was condemned by the conqueror to be burnt alive. Accordingly the funeral-pile was prepared, and that unhappy prince, being laid thereon, and just upon the point of execution, recollecting the \* conversation he had formerly had with Solon, was woefully convinced of the truth of that philosopher's admonition, and in remembrance thereof cried out afoud three times, Solon, Solon, Solon! Cyrus, who with the chief officers of his court was present at this spectacle, was curious to know why Cræsus pronounced that celebrated philosopher's name with so much vehemence in this extremity. Being told the reason, and reflecting upon the uncertain state of all fublunary things, he was touched with commiseration at the prince's misfortune, caused him to be taken from the pile, and treated him afterwards, as long as he lived, with honour and respect. † Thus had Solon the glory with one single word to fave the life of one king, and give a wholesome lesson of instruction to another.

Two answers in particular, given by the Delphick oracle, had induced Croesus to engage in the war, which proved so fatal to him. The one was, that he, Creefus, was to believe himself in danger, when the Medes should have a mule to reign over them: The other, that when he should pass the river Halys, to make war against the Medes, he would destroy a mighty empire. From the first of these oracular answers he concluded, confidering the impossibility of the thing spoken of, that he had nothing to fear; and from the fecond he conceived hopes of subverting the empire of the Medes. he found how things had happened quite contrary to his expectations, with Cyrus's leave he dispatched messengers to Delphos, in order to make a present to the god in his name of a golden chain, and at the same time to reproach him for having so basely deceived him by his oracles, notwithstanding all the wast presents and offerings he had made him. The god was at no great pains to justify his answers. The mule which the oracle

<sup>(</sup>g) Her. 1. i. c. 85. (b) Ibid. c. 86-91. Plut. in Solon.

This conversation is already related, p. 105, 106.

† Kal doğay coxev o Lohwy by hope

cle meant was Cyrus, who derived his extraction from two different nations, being a Persian by the father's side, and a Mede by the mother's; and as to the great empire which Cræsus was to overthrow, the oracle did not mean that of the Medes, but his own.

It was by such false and deceitful oracles, that the father of lies, the devil, who was the author of them, imposed upon mankind, in those times of ignorance and darkness, always giving his answers to those that consulted him, in such ambiguous and doubtful terms, that let the event be what it would.

they contained a relative meaning.

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(i) When the people of Ionia and Æolia were apprised of Cyrus's having subdued the Lydians, they sent ambassadors to him at Sardis, to defire he would receive them as his subjects, upon the same conditions he had granted the Lydians. Cyrus, who before his victory had folicited them in vain to embrace his party, and was then in a condition to compel them to it by force, answered them only by a fable of a fisherman, who having played upon his pipe, in order to make the fish come to him, in vain, found there was no way to catch them, but by throwing his net into the water. Failing in their hopes of succeeding this way, they applied to the Lacedæmonians, and demanded their succour. The Lacedæmonians thereupon fent deputies to Cyrus, to let him know, that they would not suffer him to undertake any thing against the Greeks. Cyrus only laughed at such a message, and advertised them in his turn to take care, and put themselves into a condition to defend their own territories.

The nation of the isles had nothing to apprehend from Cyrus, because he had not yet subdued the Phænicians, nor had

the Perfians any shipping.

## ARTICLE II.

The history of the besieging and taking of Babylon by CYRUS.

(k) CYRUS staid in Asia Minor, till he had entirely reduced all the nations that inhabited it into subjection, from the Ægean sea to the river Euphrates. From thence he proceeded to Syria and Arabia, which he also subjected. After which he entered into Asiyria, and advanced towards Babylon, the only city of the east that stood out against him.

The fiege of this important place was no easy enterprise. The walls of it were of a prodigious height, and appeared to

<sup>(</sup>i) Herod. 1. i. c. 141, 152, 153. (1) Ibid. c. 177. Cyrop. L. viig. 186-188.

be inaccessible, without mentioning the immense number of people within them for their desence. Besides, the city was stored with all sorts of provisions for twenty years. However, these dissiculties did not discourage Cyrus from pursuing his design. But despairing to take the place by storm, or assault, he made them believe his design was to reduce it by samine. To which end he caused a line of circumvallation to be drawn quite round the city with a large and deep ditch; and, that his troops might not be over fatigued, he divided his army into twelve bodies, and assigned each of them its month for guarding the trenches. The besieged, thinking themselves out of all danger, by reason of their ramparts and magazines, insulted Cyrus from the top of their walls, and laughed at all his attempts, and all the trouble he gave himsels, as so much unprositable labour.

SECT. I. Predictions of the principal circumstances relating to the fiege and the taking of Babylon, as they are set down in different places of the boly scriptures.

As the taking of Babylon is one of the greatest events in ancient history, and as the principal circumstances, with which it was attended, were forefold in the holy scriptures many years before it happened, I think it not improper, before I give an account of what the prophane writers say of it, briefly to put together what we find upon the same head in the sacred pages, that the reader may be the more capable of comparing the predictions and the accomplishment of them together.

1. The prediction of the Jewish captivity at Babylon, and the time of its duration.

God almighty was pleased not only to cause the captivity, which his people were to suffer at Babylon, to be foretold a long time before it came to pass, but likewise to set down the exact number of years it was to last. The term he fixed for it was seventy years, after which he promised he would deliver them, by bringing a remarkable and an eternal destruction upon the city of Babylon, the place of their bondage and confinement. And these nations shall serve the king of Babylon seventy years. Jer. xxv. 11.

II. The causes of God's wrath against Babylon.

That which kindled the wrath of God against Babylon was; 7. her insupportable pride; 2. her inhuman cruelty towards the Jews; and, 3. the facrilegious impiety of her king.

1. Her

1. Her pride. \* She believeth herself to be invincible. She fays in her heart, I am the queen of nations, and I shall remain so for ever. There is no power equal to mine. All other powers are either subject or tributary to me, or in alliance with me. I shall never know either barrenness, or widowhood. Eternity is writ in my destiny, according to the observation of all those that have consulted the stars to know it.

2. Her cruelty. It is God himself that complains of it. + I was willing (fays he) to punish my people in such a manner; as a father chastiseth his children. I sent them for a time into banishment at Babylon, with a defign to recall them, as foon as they were become more thankful and more faithful. But Babylon and her prince have converted my paternal chaffifement into such a cruel and inhuman treatment, as my clemency abhors. Their defign has been to destroy; mine was to fave. The banishment they have turned into a severe bondage and captivity, and have shewn no compassion or regard either to age, infirmity or virtue.

3. The facriligious impiety of ber king. To the pride and cruelty of his predecessors, Baltazar added an impiety that was peculiar to himself. He did not only prefer his false divinities to the true and only God, but imagined himself likewise to have vanquished his power, because he was possessed of the veffels which had belonged to his worship; and, as if he meant it to affront him, he affected to apply those holy vessels to prophane uses. This was the provoking circumstance, that brought

down the wrath of God upon him.

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III. The decree pronounced against Babylon. Prediction of the calamities that were to fall upon her, and of her utter destruction.

(1) Make bright the arrows, gather the shields; it is the prophet that speaks to the Medes and Persians. The Lord bath raised up the Spirit of the kings of the Medes, for his device is against Badylon to destroy it, because it is the wengeance of the Lord, the vengeance of his temple.

(m) Howlye, for the day of the Lord is at hand, a day cruel both with wrath and fierce anger to lay the land defolate. (n) Behold, I will punish the king of Babylon and his land, as I have

punished the king of I Assyria.

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(m) Ifa. xiii. 6, 9. (I) Jer. li. 11. (n) Jer. l. 18.

Ifa. xlvii. 7, 8.

+ Iratus fum fuper populam meum, I In the defruction of Nineweb.

\* Dixifi, In sempiternum ero do | & dedi ees in manu tua, Babyloni mina-Dieis in corde tuo, Ego fum, Non posuifti eis misericordiam : fu-& non est præter me amplius : non | per senem aggravasti jugum tuum valsedebo vidua, & ignorabo sterilitatem. | de. Veniet super te malum. Isa. xlvii. 6, 7.

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(o) Shoot against her round about. Recompense her according to her work; according to all that she hath done, do unto her; and spare ye not her young men; destroy ye utterly all her host. (o) Every one that is found shall be thrust through, and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes, their bouses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, who shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children. (q) O daughter of Babylon, who art to be destroyed, happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh thy children, and dasheth them against the stones.

(r) And Babylon, the glory of kingdoms, and the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there: And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces. (s) I will also make it a possession for the bittern and pools of water; and I will sweep it with the besom of destruction, saith the Lord of bosts. The Lord of hosts bath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.

## IV. CYRUS called to destroy Babylon, and to deliver the Jews.

Cyrus, whom the divine providence was to make use of, as an instrument for the executing of his designs of goodness and mercy towards his people, was mentioned in the scripture by his name, above two hundred years before he was born. And, that the world might not be surprised at the prodigious rapidity of his conquests, God was pleased to declare, in very losty and remarkable terms, that he himself would be his guide; and that in all his expeditions he would lead him by the hand, and would subdue all the princes of the earth before him. (1) Thus saith the Lord to his anointed, to Cyrus, whose right-hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee, and make the crooked places straight.

<sup>(</sup>o) Jer. 1 15, 29. and 11, 3. (p) Ifa. xiii. 15, 18. (q) Pf. cxxxvii. 8, 9. (r) Ifa. xiii. 19, 22. (s) Ibid. xiv. 23, 24, (t) Ibid. xiv. 1-4.

fraight. Invill break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know, that I the Lord, which call thee by thy name, am the God of Israel: For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

V. God gives the figual to the commanders, and to the troops, to march against Babylon.

(u) Lift ye up a banner, saith the Lord, upon the high mountain, that it may be seen afar off, and that all they who are to obey me may know my orders. Exalt the voice unto them that are able to hear you. Shake the hand, and make a sign, to hasten the march of those that are too far off to distinguish another sort of command. Let the officers of the troops go into the gates of the nobles, into the pavilions of their kings. Let the people of each nation range themselves around their sovereign, and make haste to offer him their service, and to go

unto his tent, which is already fet up.

(w) I have commanded my fanctified ones; I have given my orders to those whom I have fanctified for the execution of my defigns; and these kings are already marching to obey me, though they know me not. It is I that have placed them upon the throne, that have made several nations subject to them, in order to accomplish my designs by their ministration. I have called my mighty ones (x) for mine anger. I have caused the mighty warriors to come up, to be the ministers and executioners of my wrath and vengeance. From me they derive their courage, their martial abilities, their patience, their wisdom, and the fuccess of their enterprises. If they are invincible, it is because they serve me: Every thing gives way, and trembles before them, because they are the ministers of my wrath and indignation. They joyfully labour for my glory, they rejoice in my highness. The honour they have of being under my command, and of being fent to deliver a people that I love, inspires them with ardor and chearfulness: Behold, they triumph already in a certain affurance of victory.

The prophet, a witness in spirit of the orders that are just given, is assonished at the swiftness, with which they are executed by the princes and the people. I hear already, he cries out, (y) The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered

together,

<sup>(</sup>u) Isa. xiii. 2. (w) Ibid. xiii, 3. (x) Lat. vers. in ira mea. Heb. is iram meam. (y) Isa. xiii. 4.

They come from a far country, from the end of heaven, where the voice of God, their master and sovereign, has reached their ears.

But it is not with the fight of a formidable army, or of the kings of the earth, that I am now struck; it is God himself that I behold; all the rest are but his retinue, and the ministers of his justice. It is even the Lord and the weapons of his indig-

nation, to destroy the whole land.

(a) A grievous vision is declared unto me: The impious Baltazar, king of Babylon, continues to act impiously; the treacherous dealer dealeth treacherously, and the spoiler spoileth. To put an end to these excesses, go up, thou prince of Persia; go up, O Elam: And thou prince of the Medes, besiege thou Babylon: Besiege, O Media; all the sighing, which she was the cause of, have I made to cease. That wicked city is taken and pillaged; her power is at an end, and my people is delivered.

VI. Particular circumstances set down, relating to the siege and the taking of Babylon.

There is nothing, methinks, that can be more proper to raise a prosound reverence in us for religion, and to give us a great idea of the Deity, than to observe with what exactness he reveals to his prophets the principal circumstances of the besieging and taking of Babylon, not only many years, but several ages, before it happened.

1. We have already feen, that the army, by which Babylon will be taken, is to confift of Medes and Persians, and to be

commanded by Cyrus.

2. The city shall be attacked after a very extraordinary manner, in a way that she did not at all expect: (b) Therefore shall evil come upon thee; thou shalt not know from whence it riseth. She shall be all on a sudden and in an instant overwhelmed with calamities, which she did not foresee: (c) Desolation shall come upon thee suddenly, which thou shalt not know. In a word, she shall be taken, as it were, in a net or a gin, before she perceiveth that any snares have been laid for her: (d) I have laid a snare for thee, and thou art also taken, O Babylen, and thou wast not aware.

3. Rabylon reckoned the Euphrates alone was sufficient to sender her impregnable, and triumphed in her being so advantageously

<sup>(2)</sup> Isa. xiii. 5. (a) Ibid. xxi. 2. (b) Ibid. xlvii. 11. (c) Ibid. (d) Jer. 1. 24.

<sup>.</sup> This is the fenfe of the Hebrew word.

But

tageonsly situated and desended by so deep a river: (e) O thou that dwelless upon many waters: It is God himself who points out Babylon under that description. And yet that very river Euphrates shall be the cause of her ruin. Cyrus, by a stratagem (of which there never had been any example before, nor has there been any thing like it since) shall divert the course of that river, shall lay its channel dry, and by that means open himself a passage into the city: (f) I will dry up her sea, and make her springs dry. A drought is upon her waters, and they shall be dried up. Cyrus shall take possession of the keys of the river; and the waters, which rendered Babylon inaccessible, shall be dried up, as if they had been consumed by sire: (g) The passages are stopped, and the reeds they have burnt with fire.

4. She shall be taken in the night-time, upon a day of feasting and rejoicing, even whilst her inhabitants are at table, and think upon nothing but eating and drinking: (b) In her heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. It is remarkable, that it is God who does all this, who lays a snare for Babylon; (i) I have laid a snare for thee; who drieth up the waters of the river; I will dry up her sea; and who brings that drunkeness and drowsiness upon her princes;

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5. The king shall be seized in an instant with an incredible terror and perturbation of mind: (1) My lains are filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it: My beart panted, fearfulness affrighted me: The night of my pleasure bath he turned into fear unto me. This is the condition Baltazar was in, when in the middle of the entertainment he faw a hand come out of the wall, which wrote fuch-characters upon it, as none of his diviners could either explain or read; but more especially when Daniel declared to him, that those characters imported the sentence of his (m) Then, fays the scripture, the king's countenance was changed, and his thoughts troubled him, fo that the joints of his loins were loosed, and his knees smote one against another. The terror, astonishment, fainting and trembling of Baltazar are here described and expressed in the same manner by the prophet who was an eye-witness of them, as they were by the prophet who foretold them two hundred years before.

(b) Ibid 1. 39. (f) Ibid. 1. 38. and li. 36. (g) Ibid. li. 32. (l) Ibid 1. 39. (l) Ut fupra. (l) Jer. li. 57. (l) Ifa. xxi. 3. 4.

But Isaiah must have had an extraordinary measure of divine illumination, to be able to add, immediately after the description of Baltazar's consternation, the following words: (n) Prepare the table, watch in the watch-tower; eat, drink. prophet foresees, that Baltazar, though terribly dismayed and confounded at first, shall recover his courage and spirit again, through the exhortations of his courtiers; but more particularly through the persuasion of the queen, his mother, who represented to him the unreasonableness of being affected with fuch unmanly fears, and unnecessary alarms: (o) Let not thy thoughts trouble thee, nor let thy countenance be changed. They exhorted him therefore to make himself easy, to satisfy himself with giving proper orders, and with the affurance of being advertised of every thing by the vigilance of the centinels; to order the rest of the supper to be served, as if nothing had happened; and to recal that gaiety and joy, which his exceffive fears had banished from the table; Prepare the table; watch in the watch-tower; eat, drink.

6. But at the same time that men are giving their orders, God on his part is likewise giving his: (p) Arise ye princes, and anoint the shield. It is God himself that commands the princes to advance, to take their arms, and to enter boldly

into a city drowned in wine, and buried in fleep.

7. Isaiah acquaints us with two material and important circumflances concerning the taking of Babylon. The first is, that the troops with which it is filled, shall not keep their ground, or fland firm any where, neither at the palace, nor the citadel, nor any other publick place whatsoever; that they shall defert and leave one another, without thinking of any thing but making their escape; that in running away they shall disperse themselves, and take different roads, just as a flock of deer, or of sheep, is dispersed and scattered, when they are affrighted: (q) And it shall be as a chased roe, and as a sheep that no man taketh up. The second circumstance is, that the greatest part of those troops, though they were in the Babylonian service and pay, were not Babylonians; and that they shall return into the provinces, from whence they came, without being pursued by the conquerors; because the divine vengeance was chiefly to fall upon the citizens of Babylon; (r) They shall every man turn to his own people, and flee every one into bis own land.

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<sup>(</sup>n) Isa. xxi. 5. (o) Dan. v. 10. (p) Isa. xxi. 14. (q) Ibid, xii. 14. (r) Ibid.

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8. Lastly, not to mention the dreadful slaughter, which is to be made of the inhabitants of Babylon, where no mercy will be shewn either to old men, women or children, or even to the child that is still within its mother's womb, as has been already taken notice of; the last circumstance, I say, the prophet foretels, is the death of the king himself, whose body is to have no burial, and the entire extinction of the royal family; both which calamities are described in the scripture, after a manner equally terrible and instructive to all princes. But thou art cast out of thy grave, like an abominable branch. Thou shalt not be joined with them (thy ancestors) in burial, because thou hast destroyed thy land, and slain thy people. That king is justly forgot, who has never remembered, that he ought to be the protector and father of his people. He that has lived only to ruin and destroy his country, is unworthy of the common privilege of burial. As he has been an enemy to mankind, living or dead, he ought to have no place amongst them. He was like unto the wild beafts of the field, and like them he shall be buried: And fince he had no sentiments of humanity himself, he deserves to meet with no humanity from others. This is the fentence, which God himself pronounced against Baltazar: And the malediction extends itself to his children, who were looked upon as his affociates in the throne, and as the fource of a long posterity and succession of kings, and were entertained with nothing by the flattering courtiers, but the pleasing prospects and ideas of their future grandeur. (t) Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise nor possess the land. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name and remnant, and son and nephew, saith the Lord.

## SECT. II. A description of the taking of BABYLON.

A FTER having seen the predictions of every thing that was to happen to impious Babylon, it is now time to come to the completion and accomplishment of those prophecies; and in order thereto, we must assume the thread of our history, with respect to the taking of that city.

As foon as Cyrus faw the ditch, which they had long worked upon, was finished, he began to think seriously upon the execution of his vast design, which as yet he had communicated to no body. Providence soon furnished him with as fit an opportunity for this purpose as he could desire. He was informed, that in the city, on such a day, a great festival was

to be celebrated; and that the Babylonians, on occasion of that folemnity, were accustomed to pass the whole night in drinking

and debauchery.

(u) Baltazar himfelf was more concerned in this publick rejoicing than any other, and gave a magnificent entertainment to the chief officers of the kingdom, and the ladies of the court. In the heat of his wine he ordered the gold and filver vessels, which had been taken from the temple of Jerusalem, to be brought out; and, as an infult upon the God of Ifrael, he, his whole court, and all his concubines, drank out of those sacred vessels. God, who was provoked at such insolence and impiety, in the very action made him fenfible, who it was that he affronted, by a fudden apparition of an hand writing certain characters upon the wall. The king, terribly surprifed and frighted at this vision, immediately fent for all his wife men, his diviners, and aftrologers, that they might read the writing to him, and explain the meaning of it. But they all came in vain, not one of them being able to expound the matter, or even to read the \* characters. It is probably in relation to this occurrence, that Isaiah, after having foretold to Babylon, that the should be overwhelmed with calamities which she did not expect, adds, Stand now with thine inchantments, and with the multitude of thy forceries. Let now the aftrologers, the flar-gazers, the monthly prognofticators stand up, and save thee from these things that shall come upon thee. Ifa. xlvii. 12, 13. The queen-mother (Nitocris, a princess of great merit) coming upon the noise of this prodigy into the banquetting-room, endeavoured to compose the spirit of the king, her son, advising him to send for Daniel, with whose abilities in such matters she was well acquainted, and whom the had always employed in the government of the state.

Daniel was therefore immediately sent for, and spoke to the king with a freedom and liberty becoming a prophet. He put him in mind of the dreadful manner, in which God had punished the pride of his grandfather Nebuchadnezzar, and the + crying abuse he made of his power, when he acknowledged no law but his own will, and thought himself maker to exalt and to abase, to inflict destruction and death wheresoever he would, only because such was his will and pleasure. " And ss thou

(u) Dan. v. 1-29.

\* The reason why they could not read | + Whom he would be slew, and

this fentence was, that it was written whom be would be kept alive, and in Hebrew letters, which are now called whom he would be set up, and whom the Samaritan characters, and which be would be put down. Dan. v. 19. the Babylonians did not understand.

" thou his fon (fays he to the king) hast not humbled thine " heart, though thou knewest all this, but hast lifted up thy-" felf against the Lord of heaven; and they have brought the " vessels of his house before thee, and thou and thy lords, thy " wives and thy concubines, have drank wine in them; and " thou hast praised the gods of filver and gold, of brais, " iron, wood and stone, which see not, nor hear, nor know: "And the God, in whose hand thy breath is, and whose are " all thy ways, hast thou not glorified. Then was the part of "the hand fent from him, and this writing was written. And " this is the writing that was written, \* MENE, TEKEL, (x) " UPHARSIN. This is the interpretation of the thing; MENE, " God hath numbered thy kingdom and finished it; TEKEL. " thou art weighed in the ballances, and art found wanting; " PERES, thy kingdom is divided, and given to the Medes " and Persians." This interpretation, one would think, should have enhanced the king's trouble; but some way or other they found means to dispel his fears, and make him easy; probably upon a persuasion, that the calamity was not denounced as prefent or immediate, and that time might furnish them with expedients to avert it. This however is certain, that for fear of disturbing the general joy of the present festival, they put off the discussion of serious matters to another time, and sat down again to their mirth and liquor, and continued their revellings to a very late hour.

(r) Cyrus in the mean time, well informed of the confusion that was generally occasioned by this festival both in the palace and the city, had posted a part of his troops on that side where the river entered into the city, and another part on that fide where it went out; and had commanded them to enter the city. that very night, by marching along the channel of the river, as foon as ever they found it fordable. Having given all necessary orders, and exhorted his officers to follow him, by representing to them, that he marched under the conduct of the gods; in the evening he made them open the great receptacles, or ditches, on both fides of the town, above and below, that the water of the river might run into them. By this means the Euphrates was quickly emptied, and its channel became dry. Then the two fore-mentioned bodies of troops, according to their orders, went into the channel, the one commanded by Gobryas, and the other by Gadates, and advanced towards each other without meeting with any obflacle. The invisible guide, who had promised to open all the gates to Cy-

<sup>(</sup>x) Or PERES. (y) Cyrop. 1. vii. p. 189-192.
\* These three words signify number, weight; division.

rus, made the general negligence and diforder of that riotous night ferve to the leaving open of the gates of brass, which were made to thut up the descents from the keys to the river, and which alone, if they had not been left open, were fufficient to have defeated the whole enterprise. Thus did these two bodies of troops penetrate into the very heart of the city without any opposition, and meeting together at the royal palace, according to their agreement, surprised the guards, and cut them to pieces. Some of the company that were within the palace opening the doors, to know what noise it was they heard without, the foldiers rushed in, and quickly made themfelves masters of it. And meeting the king, who came up to them fword in hand, at the head of those that were in the way to faccour him, they killed him, and put all those that attended him to the fword. The first thing the conquerors did afterwards, was to thank the gods for having at last punished that impious king. These words are Xenophon's, and are very remarkable, as they fo perfectly agree with what the scriptures have recorded of the impious Baltazar.

(2) The taking of Babylon put an end to the Babylonian empire, after a duration of two hundred and ten years from the beginning of Nebuchodonofor's reign, who was the founder thereof. Thus was the power of that proud city abolished, just fifty years after she had destroyed the city of Jerusalem and her temple. And herein were accomplished those predictions, which the prophets Isaiah, Jeremiah and Daniel had denounced against her, and of which we have already given a particular account. There is still one more, the most important, and the most incredible of them all, and yet the scripture has set it down in the strongest terms, and marked it out with the greatest exactness: A prediction literally fulfilled in all its points; the proof of which still actually subsists, is the most easy to be verified, and indeed of a nature not to be contested. What I mean is the prediction of fo total and absolute a ruin of Babylon, that not the least remains or footsteps should be left of it. I think it may not be improper to give an account of the perfect accomplishment of this famous prophecy, before we proceed to speak of what followed the taking of Babylon.

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SECT. III. The completion of the prophecy which foretold the total ruin and destruction of BABYLON.

THIS prediction we find recorded in several of the prophets, but particularly in Isaiah, in the xiiith chapter, from the 19th to the 22d verses, and in the 23d and 24th verses of the xvith chapter. I have already inferted it at large, page 159, &c. It is there declared, that Babylon should be utterly destroyed, as the criminal cities of Sodom and Gomorrah formerly were; that she shall be no more inhabited; that she shall never be rebuilt; that the Arabs shall not so much as set up their tents there; that neither herdsmen, or shepherd, shall come thither even to rest his herd or his slock; that it shall become a dwelling-place for the wild beasts, and a retreat for the birds of the night; that the place where it stood shall be covered over with a marsh, or a sen, so that no mark or sootstep shall be lest to shew where Babylon had been. It is God himself who pronounced this sentence, and it is for the service of religion, to shew how exactly every article of it has been successively accomplished.

I. In the first place, Babylon ceased to be a royal city, the kings of Persia chusing to reside elsewhere. They delighted more in Shusan, Ecbatana, Persepolis, or any other place;

and did themselves destroy a good part of Babylon.

(a) II. We are informed by Strabo and Pliny, that the Macedonians, who succeeded the Persians, did not only neglect it, and forbear to make any embellishments, or even reparations in it, but that moreover they built \* Seleucia in the neighbourhood, on purpose to draw away its inhabitants, and cause it to be deserted. Nothing can better explain what the prophet had foretold; It shall not be inhabited. Its own masters

endeavour to depopulate it.

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III. The new kings of Persia, who afterwards became masters of Babylon, completed the ruin of it, by building † Ctessiphon, which carried away all the remainder of the inhabitants; so that from the time the anathema was prenounced against that city, it seems as if those very persons, that ought to have protected her, were become her enemies; as if they all had thought it their duty to reduce her to a state of solitude, by indirect means though, and without using any violence; that it might the more manifestly appear to be the hand of God, rather than the hand of man, which brought about her destruction.

(b) IV. She was so totally forfaken, that nothing of her was lest remaining but the walls. And to this condition was she Vol. II.

(a) A. M. 3880.

\* Partem urbis Perfiæ dirverunt, partem tempus confumpfit, & Macedonum negligentia; maxime postquam Seleucus Nicator Seleuciam ad Tigrim condidit, stadiis tantum trecentis à Babylone dissitam. Strab. 1. xvi. p 38.

In solitudinem rediit exhausta vici-

(b) A. C. 96. nitate Seluciæ, ob id conditæ à Nicatore intra nonsgefimum (or quadragefimum) lapidem. Plin.l.vi. c. 26.

† Pro illa Seluciam & Cociphontem urbes Persarum inclitas fecerunt. S. Hieron. in cap. xiii, Ifa. Greece. Illa autem Babylon, omnium quas unquam fol aspexie urbium maxima, jam præter muros nihil habet reliqui. Paus. in

Arcad. p. 509.

V. The kings of Persia finding the place deserted, made a park of it, in which they kept wild beasts for hunting. Thus did it become, as the prophet had foretold, a dwelling-place for ravenous beasts, that are enemies to man; or for timorous animals, that slee before him. Instead of citizens, she was now inhabited by wild boars, leopards, bears, deer, and wild asses. Babylon was now the retreat of sierce, savage, deadly creatures, that hate the light, and delight in darkness. (c) Wild beasts of the desert shall lie there, and dragons shall dwell in their pleasant palaces.

(d) St. Jerom has transmitted to us the following valuable remark, which he had from a Persian monk, that had himself seen what he related to him. Didicimus à quodam fratre Elamita, qui de illis finibus egrediens, nunc Hierosolymis witam exigit monachurum, venationes regias esse in Babylone, & omnis generis bestias murorum ejus ambitu tantum contineri. In cap. Isa, xiii. 22.

VI. But it was still too much that the walls of Babylon were standing. At length they fell down in several places, and were never repaired. Various accidents destroyed the remainder. The animals, which served for pleasure to the Persian kings, abandoned the place: Serpents and scorpions remained, so that it became a dreadful place for persons that should have the curiosity to visit, or search after its antiquities. The Euphrates, that used to run through the city, having no longer a free channel, took its course another way, so that in † Theodoret's time there was but a very little stream of water lest, which run across the ruins, and not meeting with a descent, or free passage, necessarily degenerated into a marsh.

(e) In the time of Alexander the Great, the river had quitted its ordinary channel, by reason of the outlets and canals which Cyrus had made, and of which we have already given an account; these outlets, being ill stopped up, had occasioned a great inundation in the country. Alexander, designing to fix the seat of his empire at Babylon, projected the bringing back of the Euphrates into its natural and former channel, and had actually set his men to work. But the Almighty, who watched

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<sup>(</sup>c) Ifa xiii, 21, 22. (d) A. C. 400. (e) Arrian de exped. Alex. I. vili.

\* He surve in the reign of Antonius.

fuccesses to Adrian

# Enghrates quandam urbem ipsam

mediam dividebase nunc autem flui.

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over the fulfilling of his prophecy, and who had declared, he would destroy even to the very remains and footsteps of Babylon, (f) [I will cut off from Babylon the name and remnant] defeated this enterprize by the death of Alexander, which happened soon after. It is easy to comprehend how, after this, Babylon being neglected to such a degree as we have seen, its river was converted into an inaccessible pool, which covered the very place where that impious city had stood, as Isaiah had foretold: (g) I will make it pools of water. And this was necessary, lest the place where Babylon had stood, should be dif-

covered hereafter by the course of the Euphrates.

VII. By means of all these changes Babylon became an utter desert, and all the country round sell into the same state of desolation and horror; so that the most able \* geographers at this day cannot determine the place where it stood. In this manner God's prediction was literally suffilled; (b) I will make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of bosts. I myself, saith the Lord, will examine with a jealous eye, to see if there be any remains of that city, which was an enemy to my name and to Jerusalem. I will thoroughly sweep the place where it stood, and will clear it so effectually, by defacing every footstep of the city, that no person shall be able to preserve the memory of the place chosen by Nimrod, and which I, who am the Lord, have abolished. I will sweep it with the besom of

destruction, saith the Lord of hosts.

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VIII. God was not fatisfied with caufing all these alterations to be foretold, but, to give the greater assurance of their certainty, thought fit to feal the prediction of them by an oath. (i) The Lord of hofts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. But if we would take this dreadful oath in its full latitude, we must not confine it either to Babylon, or to its inhabitants, or to the princes that reigned therein. The malediction relates to the whole world; it is the general anathema pronounced against the wicked; it is the terrible decree, by which the two cities of Babylon and Jerusalem shall be separated for ever, and an eternal divorce be put between the good and the wicked. The scriptures, that have foretold it, shall fubfift till the day of its execution. The sentence-is written therein, and deposited, as it were, in the publick archives of religion. The Lord of hosts bath sworn, saying, As I have thought, so shall it come to pass; and as I have purposed, so shall it stand.

<sup>(</sup>f) Isa. xiv. 22. (g) Ibid. 23. (b) Ibid. (i) Ibid. 24.
Nunc omnino destructa, ita ut vix ejus supersint rudera, Baudran.

What I have said of this prophecy concerning Babylon is almost entirely taken out of an excellent treatise upon Isaiah, which is still in manuscript.

SECT.IV. What followed upon the taking of BABYLON.

(h) CYRUS entered the city after the manner we have deferibed, put all to the sword that were found in the streets; then commanded the citizens to bring him all their arms, and afterwards to shut themselves up in their houses. The next morning, by break of day, the garrison, which kept the citadel, being apprised that the city was taken, and their king killed, surrendered themselves to Cyrus. Thus did this prince, almost without striking a blow, and without any resistance, find himself in peaceable possession of the strongest place

in the world.

The first thing he did was, to thank the gods for the success they had given him. And then having affembled his principal officers, he publickly applauded their courage and prudence, their zeal and attachment to his person, and distributed rewards to his whole army. (1) After which he represented to them, that the only means of preferving what they had acquired was to persevere in their ancient virtue; that the proper end of victory was not to give themselves up to idleness and pleasure; that, after having conquered their enemies by force of arms, it would be shameful to suffer themselves to be overthrown by the allurements of pleasure; that, in order to maintain their ancient glory, it behoved them to keep up amongst the Persians at Babylon the same discipline they had observed in their own country, and as a means thereto, take a particular care to give their children education. This (fays he) will necessarily engage us daily to make further advancements in virtue, as it will oblige us to be diligent and careful in fetting them good examples: Nor will it be easy for them to be corrupted, when they shall neither hear nor see any thing amongst us, but what excites them to virtue, and shall be continually employed in honourable and laudable exercises.

(m) Cyrus committed the different parts and offices of his government to different persons, according to their various talents and qualifications: But the care of forming and appointing general officers, governors of provinces, ministers and ambassadors, he reserved to himself, looking upon that as the proper duty and employment of a king, upon which depended his glory, the success of his affairs, and the happiness

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(k) Cytop. l. vii. p. 192. (1) Pag. 197, 200. (m) Pag. 202.

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and tranquillity of his kingdom. His great talent was to fludy the particular character of men, in order to place every one in his proper fphere, to give them authority in proportion to their merit, to make their private advancement concur with the publick good, and to make the whole machine of the state move in so regular a manner, that every part should have a dependance upon, and mutually contribute to support each other; and that the firength of one should not exert itself but for the benefit and advantage of the reft. Each person had his district, and his particular sphere of business, of which he gave an account to another above him, and he again to a third, and so on, till by these different degrees and regular subordination, the cognizance of affairs came to the king himself, who did not stand idle in the midst of all this motion, but was as it were the foul to the body of the flate; which by this means he governed with as much ease, as a father governs his private family.

(n) When he afterwards sent governors, called sarapæ, into the provinces under his subjection, he would not suffer the particular governors of places, or the commanding officers of the troops, kept on foot for the security of the country, to depend upon those provincial governors, or to be subject to any one but him; that if any of the sattrapæ, elate with his power or riches, made an ill use of his authority, there might be found witnesses and censors of his mal-administration within his own government. For there was nothing he so carefully avoided, as the trusting of any one man with an absolute power, as knowing that a prince will quickly have reason to repent his having exalted one person so high, that all others are thereby

Thus Cyrus established a wonderful order with respect to his military affairs, his treasury, civil government. (a) In all the provinces he had persons of approved integrity, who gave him an account of every thing that passed. He made it his principal care to honour and reward all such as distinguished themselves by their merit, or were eminent in any respect whatever. He infinitely preferred elemency to martial courage, because the latter is often the cause of ruin and desolation to whole nations, whereas the former is always beneficent and useful. (p) He was sensible, that good laws contribute very much to the forming and preserving of good manners, but, in his opinion, the prince by his example was to be a living law to his people: (q) Nor did he think a man worthy to reign over others, unless

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(π) Cyrop. 1, viii, p. 229. (ο) Pag. 209. (γ) Pag. 204. (γ)
Pag. 205.

he was more wise and virtuous than those he governed: (r) He was also persuaded, that the surest means for a prince to gain the respect of his courtiers, and of such as approached his person, was to have so much regard for them, as never to do or say any thing before them, contrary to the rules of de-

cency and good manners.

(s) Liberality he looked upon as a virtue truly royal, nor did he think there was any thing great or valuable in riches, but the pleasure of distributing them to others. (t) "I have prodigious riches (says he to his courtiers) I own, and I am glad the world knows it; but you may assure yourselves, they are as much yours as mine. For to what end should I heap up wealth? For my own use, and to consume it myself! That would be impossible, if I desired it: No: The chief end I aim at is to have it in my power to reward those who serve the publick faithfully, and to succour and relieve those that will acquaint me with their wants and necessities."

(a) Cræsus one day represented to him, that by continual giving he would at last make himself poor, whereas he might have amassed infinite treasures, and have been the richest prince in the world. "And to what sum (replied Cyrus) do you think those treasures might have amounted?" Cræsus named a certain sum, which was immensely great. Cyrus thereupon ordered a little note to be writ to the lords of his court, in which it was signified to them, that he had occasion for money. Immediately a much larger sum was brought to him, than Cræsus had mentioned. "Look here (says Cyrus to him) here are my treasures; the chests I keep my riches in, are the hearts and affections of my subjects."

But as much as he esteemed liberality, he still laid a greater stress upon kindness and condescension, assability and humanity, which are qualities still more engaging, and more apt to acquire the assection of a people, which is properly to reign. For a prince to be more generous than others in giving, when he is infinitely more rich than they, has nothing in it so surprising or extraordinary, as to descend in a manner from the throne, and to put himself upon a level with his subjects.

(au) But what Cyrus preferred to all other things, was the worship of the gods, and a respect for religion. Upon this therefore he shought himself obliged to bestow his first and principal care, as soon as he became more at leisure, and more master of his time, by the conquest of Babylon. He began by establishing a number of Magi, to sing daily a morning service.

<sup>(</sup>r) Cyrop. 1. viii. p. 204. (s) Pag. 209. (t) Pag. 225. (u) Pag. 210. (v) Pag. 204.

vice of praise to the honour of the gods, and to offer facrifices; which was always practifed amongst them in succeeding ages.

The prince's disposition quickly became, as is usual, the prevailing disposition among his people; and his example became the rule of their conduct. The Persians, who saw that Cyrus's reign had been but one continued chain and series of prosperity and success, believed, that by serving the gods as he did, they should be blessed with the like happiness and prosperity: Besides they were sensible, that it was the surest way to please their prince, and to make their court to him successful. Cyrus on the other hand was extremely glad to find them have such sentiments of religion, being convinced, that who soever sincerely sears and worships God, will at the same time be faithful to his king, and preserve an inviolable attachment to his perfon, and to the welfare of the state. All this is excellent, but

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(x) Cyrus being resolved to settle his chief residence at Babylon, a powerful city, which could not be very well affected to him, thought it necessary to be more cautious, than he had been hitherto, in regard to the safety of his person. The most dangerous hours for princes within their palaces, and the most likely for treasonable attempts upon their lives, are those of bathing, eating, and fleeping. He determined therefore to fuffer no body to be near him at those times, but such persons on whose fidelity he could absolutely rely; and on this account he thought eunuchs preferable to all others; because, as they had neither wives, children, or families, and besides were generally despised on account of the meanness of their birth, and the ignominy of their condition, they were engaged by all forts of reasons to an entire attachment to their master, on whose life their whole fortune depended, and on whose account alone it was, that they were of any confideration. Cyrus therefore filled all the offices of his houshold with eunuchs; and as this had been the practice before his time, from thenceforth it became the general custom of all the eastern countries.

It is well known, that in after-times this usage prevailed also amongst the Roman emperors, with whom the eunuchs were the reigning all-powerful favourites; nor is it any wonder. It was very natural for the prince, after having confided his person to their care, and experienced their zeal, sidelity and merit, to entrust them also with the management of their affairs, and by degrees to give himself up to them. These expert courtiers knew how to improve those favourable moments, when sovereigns, delivered from the weight of their dignity, which is a

(x) Cyrop. 1. vii. p. 196.

burden to them, become men, and familiarize themselves with their officers. And by this policy having got possession of their masters minds and considence, they came to be in great credit at court, to have the administration of publick affairs, and the disposal of employments and honours, and to arrive themselves

at the highest offices and dignities in the state.

(y) But the good emperors, such as Alexander Severus, had the ennuchs in abhorrence, looking upon them as creatures sold and attached only to their fortune, and enemies by principle to the publick good; persons, whose whole view was to get possession of the prince's mind, to keep all persons of merit from him, to conceal affairs as much as possible from his knowledge, and to keep him shut up and imprisoned in a manner, within the narrow circle of three or four officers, who had an entire ascendant and dominion over him: Claudentes principem

Suym, & agentes ante omnia ne quid sciat.

(z) When Cyrus had given orders about every thing relating to the government, he resolved to shew himself publickly to his people, and to his new conquered subjects, in a solemn august ceremony of religion, by marching in a pompous cavalcade to the places confecrated to the gods, in order to offer facrifices to them. In this procession Cyrus thought fit to difplay all possible splendor and magnificence, to catch and dazzle the eyes of the people. This was the first time that prince ever aimed at procuring respect to himself, not only by the attractions of virtue (fays the historian) but by fuch an external pomp, as was proper to attract the multitude, and worked like a \* charm or inchantment upon their imaginations. He ordered the superior officers of the Persians and allies to attend him, and gave each of them a fuit of cloaths after the Median fashion, that is to say, long garments, which hung down to the feet. These cloaths were of various colours, all of the finest and brighest dye, and richly embroidered with gold and filver. Besides those that were for themselves, he gave them others, very splendid also, but less costly, to present to the subaltern officers. It was on this occasion the Persians first dressed themfelves after the manner of the Medes, (a) and began to imitate them in colouring their eyes, to make them appear more lively, and in painting their faces, in order to beautify their complexions.

When the day appointed for the ceremony was come, the whole company affembled at the king's palace by break of day.

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<sup>(</sup>y) Lamprid. in vita Alex. Sever. (2) Cyrop. 1, viii, p. 213, 220.

<sup>\* &#</sup>x27;Αλλά એ καταγοητεύειν ώετο χοϊναι αὐτώς.

Four thousand of the guards, drawn up four deep, placed themselves in front of the palace, and two thousand on the two fides of it ranged in the same order. The whole cavalry were also drawn out, the Persians on the right, and that of the allies on the left. The chariots of war were ranged half on one fide, and half on the other. As foon as the palace gates were opened, a great number of bulls of exquifite beauty were led out by four and four: These were to be facrificed to Jupiter and other gods, according to the ceremonies prescribed by the Magi. Next followed the horses, that were to be facrificed to the fun. Immediately after them a white chariot, crowned with flowers, the pole of which was gilt: This was to be offered to Jupiter. Then came a fecond chariot of the same colour, and adorned in the same manner, to be offered to the fun. After these followed a third, the horses of which were caparifoned with fearlet housings. Behind came the men, who carried the facred fire in a large hearth. When all these were on their march, Cyrus himself began to appear upon his car, with his upright tiara upon his head, encircled with the royal diadem. His under tunick was of purple mixed with white, which was a colour peculiar to kings. Over his other garments he wore a large purple cloak. His hands were uncovered. A little below him fat his master of the horse, who was of a comely stature, but not so tall as Cyrus, for which reason the flature of the latter appeared fill more advantageously. As foon as the people perceived the prince, they all fell proftrate before him, and worshipped him; whether it was, that certain persons appointed on purpose, and placed at proper distances, led others on by their example, or that the people were moved to do it of their own accord, being struck with the appearance of fo much pomp and magnificence, and with fo many awful circumstances of majesty and splendor. The Persians had never prostrated themselves in this manner before Cyrus, till on this occasion.

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When Cyrus's chariot was come out of the palace, the four thousand guards began to march: The other two thousand moved at the same time, and placed themselves on each side the chariot. The eunuchs, or great officers of the king's houshold, to the number of three hundred, richly clad, with javelins in their hands, and mounted upon stately horses, marched immediately after the chariot. After them followed two hundred led horses of the king's stable, each of them having embroidered surniture, and bits of gold. Next came the Persian cavalry, divided into sour bodies, each consisting of ten thousand men; then the Median horse, and after those the cavalry

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of the allies. The chariots of war, four in a breaft, marched

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in the rear, and closed the procession.

When they came to the fields confecrated to the gods, they offered their facrifices first to Jupiter, and then to the sun. To the honour of the first were burnt bulls, and to the honour of the second horses. They likewise facrificed some victims to the earth, according to the appointment of the Magi; then to the

demi-gods, the patrons and protectors of \* Syria.

In order to recreate the people after this grave and folemn ceremony, Cyrus thought fit that it should conclude with games, and horse and chariot-races. The place where they were was large and spacious. He ordered a certain portion of it to be marked out, about the quantity of five † stadia, and proposed prizes for the victors of each nation, which were to encounter separately, and among themselves. He himself won the prize in the Persian horse-races, for no body was so compleat an horseman as he. The chariots run but two at a time, one against another.

This kind of racing continued a long time afterwards amongst the Persians, except only, that it was not always attended with sacrifices. All the ceremonies being ended, they returned to

the city in the fame order.

(b) Some days after, Cyrus, to celebrate the victory he had obtained in the horfe-races, gave a great entertainment to all his chief officers, as well strangers, as Medes and Persians. They had never yet seen any thing of the kind so sumptious and magnificent. At the conclusion of the feast he made every one a noble present; so that they all went home with hearts overslowing with joy, admiration, and gratitude: And all-powerful as he was, master of all the east, and so many kingdoms, he did not think it descending from his majesty to conduct the whole company to the door of his apartment. Such were the manners and behaviour of those ancient times, when men understood how to unite great simplicity with the highest degree of human grandeur.

## ARTICLE III.

The bistory of CYRUS, from the taking of BABYLON to the time of his death.

YRUS finding himself master of all the east, by the taking of Babylon, did not imitate the example of most other conquerors, who sully the glory of their victories by a volup-

(b) Cyrop. l. viii. p. 220—224.

Among the ancients, Syria is often Alittle above half a mile.
put for Allyria.

voluptuous and effeminate life; to which they fancy they may justly abandon themselves after their past toils, and the long course of hardships they have gone through. He thought it incumbent upon him to maintain his reputation by the same methods he had acquired it, that is, by a prudent conduct, by a laborious and active life, and a continual application to the duties of his high station.

From thence to BABYLON, he forms a plan of government for the whole empire. DANIEL's credit and power.

TA7 HEN Cyrus judged he had fufficiently regulated his affairs at Babylon, he thought proper to take a journey into Persia. In his way thither he went through Media, to vifit his uncle Cyaxares, to whom he carried very magnificent prefents, telling him at the fame time that he would find a noble palace at Babylon, all ready prepared for him, whenever he would please to go thither; and that he was to look upon that city as his own. Indeed Cyrus, as long as his uncle lived, held the empire only in co-partnership with him, though he had entirely conquered and acquired it by his own valour. Nay, fo far did he carry his complaifance, that he let his uncle enjoy the first rank. (d) This is the Cyaxares, which is called in scripture Darius the Mede; and we shall find, that under his reign, which lasted but two years, Daniel had several revelations. It appears, that Cyrus, when he returned from Persia, carried Cyaxares with him to Babylon.

When they were arrived there, they concerted together a scheme of government for the whole empire. (e) They divided it into an hundred and twenty provinces. (f) And that the prince's orders might be conveyed with the greater expedition, Cyrus caused post-houses to be erected at proper distances, where the expresses, that travelled day and night, found horses always ready, and by that means performed their journeys with incredible dispatch. (g) The government of these provinces was given to those persons that had affished Cyrus most, and rendered him the greatest service in the war. (b) Over these governors were appointed three super-intendants, who were always to reside at court, and to whom the governors were to give an account from time to time of every thing that passed in their respective provinces, and from whom they were to receive the prince's orders and instructions; so that these

<sup>(</sup>c) Cyrop. l. viii. p. 227. (d) A. M. 3466. Ant. J. C. 538. (e) Dan. vi. 1. (f) Cyrop. l. viii. p. 232. (g) ibid. p. 230. (b) Dan. vi. 2, 3.

three principal ministers had the super-intendency over, and the chief administration of the great affairs of the whole empire. Of these three Daniel was made the chief. He highly deserved such a preference, not only on account of his great wisdom, which was celebrated throughout all the east, and had appeared in a distinguished manner at Baltazar's feast, but likewise on account of his great age, and consummate experience. For at that time it was full sixty-seven years, from the sourth of Nabuchodonosor, that he had been employed as prime mi-

nister of the kings of Babylon.

(i) As this distinction made him the second person in the empire, and placed him immediately under the king, the other courtiers conceived fo great a jealoufy of him, that they confpired to destroy him. As there was no hold to be taken of him, unless it were on account of the law of his God, to which they knew him inviolably attached, they obtained an edict from Darius, whereby all persons were forbidden to ask any thing whatfoever, for the space of thirty days, either of any god, or any man, fave of the king; and that upon pain of being cast into the den of lions. Now, as Daniel was saying his usual prayers, with his face turned towards Jerusalem, he was surprized, accused, and cast into the den of lions. being miraculously preserved, and coming out safe and unhart, his accusers were thrown in, and immediately devoured by those animals. This event still augmented Daniel's credit and reputation.

(k) Towards the end of the same year, which was reckoned the first of Darius the Mede, Daniel, knowing by the computation he made, that the feventy years of Judah's captivity, determined by the prophet Jeremiah, were drawing towards an end, he prayed earnestly to God, that he would remember his people, rebuild Jerusalem, and look with an eye of mercy upon his holy city, and the fanctuary he had placed therein. Upon which the angel Gabriel affured him in a vision, not only of the deliverance of the Jews from their temporal captivity, but likewise of another deliverance much more considerable, namely, a deliverance from the bondage of fin and fatan, which God would procure to his church, and which was to be accomplished at the end of seventy weeks, that were to pass from the time the order should be given for the rebuilding of Jerusalem, that is, after the space of four hundred and ninety years. For taking each day for a year, according to the language fometimes used in holy scripture, those seventy weeks of years make

up exactly four hundred and ninety years.

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(1) Cyrus, upon his return to Babylon, had given orders for all his forces to join him there. On the general review made of them, he found they confifted of an hundred and twenty thousand horse, of two thousand chariots armed with scythes, and six hundred thousand foot. When he had surnished the garrisons with as many of them, as were necessary for the defence of the several parts of the empire, he marched with the remainder into Syria, where he regulated the affairs of that province, and then subdued all those countries, as far as the Red-sea, and the confines of Æthiopia.

It was probably in this interval of time, that Daniel was cast into the den of lions, and miraculously delivered from them,

as we have just now related.

Perhaps in the same interval also were those samous pieces, of gold coined, which are called Darics from the name of Darius the Mede, which for their sineness and beauty were for several ages preferred to all other money throughout the whole east.

SECT. II. The beginning of the united empire of the Persians and Medes. The famous edict of Cyrus. Daniel's prophecies.

I ERE, properly speaking, begins the empire of the Perfians and Medes united under one and the same authority. This empire, from Cyrus, the first king and sounder of it, to Darius Codomannus, who was vanquished by Alexander the Great, lasted for the space of two hundred and six years, namely, from the year of the world 3468 to the year 3674. But in this volume I propose to speak only of the three first kings; and little remains to be said of the sounder of this new empire.

(m) CYRUS. Cyaxares dying at the end of two years, and Cambyses likewise ending his days in Persia, Cyrus returned to Babylon, and took upon him the government of the empire.

(n) The years of Cyrus's reign are computed differently. Some make it thirty years, beginning from his first setting out from Persia, at the head of an army, to succour his uncle Cyaxares: Others make the duration of it to be but seven years, because they date it only from the time, when by the death of Cyaxares and Cambyses he became sole monarch of the whole empire.

In the first of these seven years precisely expired the seventieth year of the Babylonish captivity, when Cyrus published

<sup>(1)</sup> Cyrop. l. viii. p. 233. (n) Cic. l. i. de Div. n 46.

the famous (o) edict, whereby the Jews were permitted to return to Jerusalem. There is no question but this edict was obtained by the care and folicitations of Daniel, who was in great credit and authority at court. That he might the more effectually induce the king to grant him this request, he shewed him undoubtedly the prophecies of Isaiah, wherein, above two hundred years before his birth, he was marked out by name, as a prince appointed by God to be a great conqueror, and to reduce a multitude of nations under his dominion; and at the fame time to be the deliverer of the captive Jews, by ordering their temple to be rebuilt, and Jerusalem and Judea to be repossessed by their ancient inhabitants. I think it may not be improper in this place to infert that edict at length, which is certainly the most glorious circumstance in the life of Cyrus, and for which it may be prefumed God had endowed him with fo many heroick virtues, and bleft him with fuch an uninterrupted series of victories and success.

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(p) In the first year of Cyrus, king of the Persians, that the word of the Lord might be accomplished, that be had promised by the mouth of Jeremy, the Lord raised up the spirit of Cyrus the king of the Persians; and he made proclamation through all his kingdom, and also by writing, saying, Thus saith Cyrus, king of the Persians, the Lord of Israel, the most high Lord, hath made-me king of the whole world, and commanded me to build him a house at Jerusalem in Jewry. If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel; for he is the Lord, that dwelleth in Jerusalem. Whosever then dwell in the places about, let them help him (those, I say, that are his neighbours) with gold and with silver; with gifts, with horses, and with cattle, and other things, which have been set forth

by wow for the temple of the Lord at Jerufalem.

Cyrus restored at the same time to the Jews all the vessels of the temple of the Lord, which Nabuchodonosor had brought from Jerusalem, and placed in the temple of his god Baal. Shortly after the Jews departed, under the conduct of Zoro-

babel, to return into their own country.

(q) The Samaritans, who had formerly been the declared enemies of the Jews, did all they possibly could to hinder the building of the temple; and though they could not alter Cyrus's decree, yet they prevailed by bribes and under-hand dealings with the ministers and other officers concerned therein, to obstruct the execution of it; so that for several years the building went on very slowly.

(e) Ifa. c. xliv. & xlv. (p) 1 Efdras ii. 1-7. (q) Ibid. iv, 1-5.

(r) It feems to have been out of grief to fee the execution of this decree so long retarded, that in the third year of Cyrus, in the first month of that year, Daniel gave himself up to mourning and fasting for three weeks together. He was then near the river Tigris in Persia. When this time of fasting was ended, he saw the vision concerning the succession of the kings of Persia, the empire of the Macedonians, and the conquests of the Romans. This revelation is related in the tenth, eleventh, and twelfth chapters of the prophecies of Daniel, of

which I shall soon speak.

ministration of their affairs.

\* By what we find in the conclusion of the last chapter, we have reason to conjecture, that he died soon after; and indeed his great age makes it unlikely that he could live much longer; for at this time he must have been at least eighty-five years of age, if we suppose him to have been twelve when he was carried to Babylon with the other captives. From that early age he had given proofs of fomething more than human wisdom, in the judgment of Susannah. He was ever afterwards very much confidered by all the princes who reigned at Babylon, and was always employed by them with distinction in the ad-

Daniel's wisdom did not only reach to things divine and political, but also to arts and sciences, and particularly to that of architecture. (s) Josephus speaks of a samous edifice built by him at + Susa, in the manner of a castle (which he says still subfisted in his time) and finished with such wonderful art. that it then seemed as fresh and beautiful, as if it had been but newly built. Within this palace, the Persian and Parthian kings were usually buried; and for the fake of the founder. the keeping of it was committed to one of the Jewish nation. even to his time. It was a common tradition in those parts formany ages, that Daniel died in that I city, and there they frew his monument even to this day. It is certain, that he used to go thither from time to time, and he himself tells us. that (1) he did the king's bufinefs there, that is, was governor for the king of Babylon.

Reflections upon DANIEL's prophecies.

I have hitherto deferred making any reflection upon the prophecies of Daniel, which certainly to any reasonable mind are

(r) A. M. 3470. Ant. J. C. 534. Dan. x. 1-3. (s) Antiq. l. x.

\* But go thou thy way till the end | Com. in Dan. viii. 2. and not Echalot at the end of the days. Dan. xii. 13.

+ So it ought to be read, according to | St. Jeiom, who relates the fame fact ;

be; for thou shalt rest, and stand in thy tana, as it is now read in the text Josephus. 1 Now called Tufter.

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a very convincing proof of the truth of our religion. (u) I shall not dwell upon that which personally related to Nebuchadnezzar, and foretold in what manner, for the punishment of his pride, he should be reduced to the condition of the beafts of the field, and after a certain number of years restored again to his understanding and to his throne. It is well known, the thing happened exactly according to Daniel's prediction: The king himself relates it in a declaration, addressed to all the people and nations of his empire. Was it possible for Daniel to ascribe such a manifesto or proclamation to Nabuchadnezzar, if it had not been genuine; to speak of it, as a thing sent into all the provinces, if nobody had feen it; and in the midst of Babylon, that was full both of Jews and Gentiles, to publish an attestation of so important a matter, and so injurious to the king, and of which the falshood must have been notorious to all the world?

I shall content myself with representing very briefly, and under one and the same point of view, the prophecies of Daniel, which signify the succession of sour great empires, and which for that reason have an essential and necessary relation to the subject matter of this work, which is only the history of

those very empires.

(w) The first of these prophecies was occasioned by the dream Nebuchadnezzar had, of an image composed of different metals, gold, filver, brass and iron; which image was broken in pieces, and beat as small as dust by a little stone from the mountain, which afterwards became itself a mountain of extraordinary height and magnitude. This dream I have al-

ready (x) spoken of at large.

About fifty "years after, the same Daniel saw another vision, very like that which I have just been speaking of: This
was the vision of the four large beasts, which came out of the
sea. The first was like a lion, and had eagle's wings; the second was like a bear; the third was like a leopard, which had
sour heads; the fourth and last, still more strong and terrible
than the other, had great iron teeth; it devoured and brake
in pieces, and stamped the residue with his seet. From the
midst of the ten horns, which this beast had, there came up a
little one, which had eyes like those of a man, and a mouth
speaking great things, and this horn became greater than the
other: The same horn made war with the saints, and prevailed
against them, until the ancient of days, that is, the everlasting God, came, and sitting upon his throne, surrounded with a
thousand

<sup>(</sup>u) Dan. iv. (w) Ibid. ii. (x) Pag. 84.

This was the first year of Baltazar, king of Babylon. Dan. vii.

thousand millions of angels, pronounced an irreversible judgment upon the four beafts, whose time and duration he had determined, and gave the fon of man power over all the nations, and all the tribes, an everlafting power and dominion which shall not pass away, and a kingdom which shall not be destroyed.

It is generally agreed, that these two visions, the one of the image composed of different metals, the other of the four beasts that came out of the sea, signified so many different monarchies, which were to succeed one another, were to be succesfively destroyed by each other, and were all to give place to the eternal empire of Jesus Christ, for whom alone they had subsisted. It is also agreed, that these four monarchies were those of the Babylonians, of the Persians and Medes united, of the Macedonians, and the \* Romans. This is plainly demonstrated by the very order of their succession. But where did Daniel see this succession and this order? Who could reveal the changes of empires to him, but he only who is the master of times and monarchies, who has determined every thing by his own decrees, and who by a supernatural revelation imparts the

knowledge of them to whom he pleases +?

(y) In the following chapter this prophet still speaks with greater clearness and precision. For after having represented the Persian and Macedonian monarchies under the figure of two beafts, he thus expounds his meaning in the plainest manner; The ram, which hath two unequal horns, represents the king of the Medes and Persians; the goat, which overthrows and tramples him under his feet, is the king of the Grecians; and the great horn, which that animal has between his eyes, reprefents the first king and founder of that monarchy. How did Daniel see, that the Persian empire should be composed of two different nations, Medes and Persians; and that this empire should be destroyed by the power of the Grecians? How did he foresee the rapidity of Alexander's conquests, which he so aptly describes by faying, that be touched not the ground? How did he learn, that Alexander should not have any succesfor equal to himself, and that the first monarch of the Grecian empire should be likewise the most powerful? I By what other

(y) Dan. chap. viii.

<sup>\*</sup> Some interpreters, instead of the Romans, put the kings of Syria and Egypt, Alexander's successors.

<sup>+</sup> He changeth the times and the fea sons; be removeth and setteth up kings. He revealeth the deep and fecret things; and the light develleth with bim. Dan. 11. 21, 22,

I And a mighty king shall stand up, that shall rule with great dominion: And bis kingdom shall be divided towards the four winds of beaven, and not to bis pofterity, nor according to bis dominion, which be ruled. Dan. xi. 3, 4. Four kingdoms shall fland up out of the nation, but not in bis power. Dan. viii. 22.

light than that of divine revelation could he discover, that Alexander would have no son to succeed him; that his empire would be dismembered and divided into sour principal kingdoms; and his successors would be of his nation, but not of his blood; and that out of the ruins of a monarchy so suddenly formed, several states would be established, of which some would be in the east, others in the west, some in the south,

and others in the north?

The particulars of the facts foretold in the remainder of the eighth, and in the eleventh chapter, are no less astonishing. How could Daniel, in Cyrus's reign \*, foretel, that the fourth of Cyrus's fuccessors should gather + together all his forces, to attack the Grecian states? How could this prophet, who lived fo long before the times of the Maccabees, particularly describe all the perfecutions, which Antiochus would bring upon the Jews; the manner of his abolishing the facrifices, which were daily offered in the temple of Jerusalem; the prophanation of that holy place, by fetting up an idol therein; and the vengeance which God would inflict on him for it? (2) How could he, in the first year of the Persian empire, foretel the wars, which Alexander's successors would make in the kingdoms of Syria and Egypt, their mutual invasions of one another's territories, their infincerity in their treaties, and their marriagealliances, which would only be made to cloak their fraudulent and perfidious defigns?

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I leave to the intelligent and religious reader to draw the conclusion, which naturally results from these predictions of Daniel; for they are so clear and express, that Porphyry (a), a professed enemy of the christian religion, could find no other way of disputing the divine original of them, but by pretending, that they were writ after the events, and rather a narration

of things past, than a prediction of things to come.

Before I conclude this article of Daniel's prophecies, I must desire the reader to remark what an opposition the Holy Ghost has put between the empires of the world and the kingdom of Jesus Christ. In the former every thing appears great, splendid and magniscent. Strength, power, glory, and majesty seem to be their natural attendants. In them we easily discern those great warriors, those famous conquerors, those thunderbolts of war, who spread terror every where, and whom nothing could withstand.

<sup>(2)</sup> Dan. xi. 5-45. (a) S. Hieron, in Precem, ad Com, in Dan.

<sup>\*</sup> Bebold, there shall stand up yet up all against the realm of Grecia. Dan.

three kings of Persia, and the fourth shall xi. 2.

be far richer than they all; and by his strength through his riches he shall sir

withstand. But then they are represented as wild beafts, as bears, lions, and leopards, whose sole attribute is to tear in pieces, to devour, and to destroy. What an image and picture is this of conquerors! How admirably does it instruct us to lessen the ideas we are apt to form, as well of empires, as their

founders, or governors!

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In the empire of Jesus Christ it is quite otherwise. Let us consider its origin and first rise, or carefully examine its progress and growth at all times; and we shall find, that weakness and meanness, if I may be allowed to say so, have always outwardly been one of its true characteristicks. It is the leaven, the grain of mustard-seed, the little stone cut out of the moun-And yet in reality there is no true greatness but in this empire. The eternal Word is the founder and the king thereof. All the thrones of the earth come to pay homage to his, and to bow themselves before him. The end of his reign is the falvation of mankind; it is to make them eternally happy, and to form to himself a nation of saints and just persons, who are all of them fo many kings and conquerors. It is for their fakes only, that the whole world doth subsist; and when the number of them shall be complete, (b) "Then (says St. Paul) " cometh the end and confummation of all things, when Jefus " Christ shall have delivered up the kingdom to God, even " the Father; when he shall have put down all rule, and all " authority and power."

Can a writer, who fees in the prophecies of Daniel that the feveral empires of the world, after having subsisted the time determined for them by the fovereign disposer of kingdoms, do all terminate and center in the empire of Jesus Christ? Can a writer, I say, amidst all these prophane objects, forbear turning his eyes now and then towards that great and divine one, and not have it always in view, at least at a distance, as

the end and confummation of all others?

SECT. III. The last years of CYRUS. The death of that prince.

(c) T ET us return to Cyrus. Being equally beloved by his own natural subjects, and by those of the conquered nations, he peaceably enjoyed the fruits of his labours and victories. His empire was bounded on the east by the river Indus, on the north by the Caspian and Euxine seas, on the west by the Egean sea, and on the south by Ethiopia and the sea of Arabia. He established his residence in the midst of all thefe

these countries, spending generally seven months of the year at Babylon in the winter season, because of the warmth of that climate; three months at Susa in the spring time, and two

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months at Echatana, during the heat of the summer.

Seven years being spent in this state of tranquillity, Cyrus returned into Persia, which was the seventh time from his accession to the whole monarchy: And this shews, that he used to go regularly into Persia once a year. Cambyses had been now dead for some time, and Cyrus himself was grown pretty old, being at this time about seventy years of age; thirty of which had passed since his being first made general of the Persian forces, nine from the taking of Babylon, and seven from his beginning to reign alone after the death of Cyaxares.

To the very last he enjoyed a vigorous state of health, which was the fruit of his sober and temperate life. And as they, who give themselves up to drunkenness and debauchery, often feel all the infirmities of age, even whilst they are young, Cyrus on the contrary in a very advanced age enjoyed all the

vigour and advantages of youth.

When he perceived the time of his death to draw nigh, he ordered his children, and the chief officers of the state, to be affembled about him; and, after having thanked the gods for all their favours towards him through the course of his life, and implored the like protection for his children, his country, and his friends, he declared his eldest son, Cambyses, his successor, and left the other, whose name was Tanaoxares, several very confiderable governments. He gave them both excellent instructions, by representing to them, that the main strength and support of the throne was neither the vast extent of countries, nor the number of forces, nor immense riches; but a due respect for the gods, a good understanding between brethren, and the art of acquiring and preferving true and faithful friends. " I conjure you therefore, said he, my dear children, " in the name of the gods, to respect and love one another, " if you would retain any desire to please me for the future. " For I do not think you will esteem me to be no longer any " thing, because you will not see me after my death. " never faw my foul to this instant: You must have known " however by its actions that it really existed. Do you be-" lieve, that honours would still be paid to those whose bodies " are now but ashes, if their souls had no longer any being or " power? No, no, my fons, I could never imagine, that the

<sup>\*</sup> Cyrus quidem apud Kenophon- gat se unquam sensisse senectutem sutem eo sermone, quem muriens habuit, cum admodum senex esset, nelescentia susset. Cic. de Seness. n. 300

foul only lived whilst in a mortal body, and died when se-" parated from it. But if I mistake, and nothing of me shall " remain after death, at least fear the gods, who never die, " who fee all things, and whose power is infinite. Fear them, " and let that fear prevent you from ever doing, or deliberat-" ing to do, any thing contrary to religion and justice. Next " to them fear mankind, and the ages to come. The gods " have not buried you in obscurity, but have exposed you upon " this great theatre to the view of the whole universe. If your actions are guiltless and upright, be assured they will aug-" ment your glory and power. For my body, my fons, when " life has forlook it, inclose it neither in gold nor filver, nor " any other matter what soever. RESTORE IT IMMEDIATELY " TO THE EARTH. Can it be more happy than in being " blended, and in a manner incorporated with the benefac-" trefs, and common mother of human kind?" After having given his hand to be kiffed by all that were present, finding himself at the point of death, he added these last words: " Adieu, dear children; may your lives be happy; carry my " last remembrance to your mother. And for you, my faithful " friends, as well absent as present, receive this last farewel, " and may you live in peace." After having faid this, he covered his face, and died equally lamented by all his people.

(d) The order given by Cyrus to RESTORE HIS BODY TO THE EARTH, is in my opinion very remarkable. He would have thought it disgraced and injured, if inclosed in gold or silver. RESTORE IT TO THE EARTH, says he. Where did that prince learn, that it was from thence it derived its original? Behold one of those precious traces of tradition as old as the world. Cyrus, after having done good to his subjects during his whole life, demands to be incorporated with the earth, that benefactress of human race, to perpetuate that good,

in some measure, even after his death.

## Character and praise of CYRUS.

Cyrus may justly be considered, as the wisest conqueror, and the most accomplished prince to be found in prophane history. He was possessed of all the qualities requisite to form a great man; wisdom, moderation, courage, magnanimity, noble sentiments, a wonderful ability in managing mens tempers and gaining their affections, a thorough knowledge of all the parts of the military art as far as that age had carried it, a vast extent

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ness and prudence for executing the greatest projects.

It is very common for those heroes, who shine in the field, and make a great figure in the time of action, to make but a very poor one upon other occasions, and in matters of a different nature. We are astonished, when we see them alone and without their armies, to find what a difference there is between a general and a great man; to see what low sentiments and mean things they are capable of in private life; how they are influenced by jealousy, and governed by interest; how disagreeable and odious they render themselves by their haughty deportment and arrogance, which they think necessary to preferve their authority, and which only serve to make them hated and despised.

Cyrus had none of these desects. He appeared always the same, that is, always great, even in the most indifferent matters. Being assured of his greatness, of which real merit was the foundation and support, he thought of nothing more than to render himself assable, and easy of access: And whatever he seemed to lose by this condescending, humble demeanour, was abundantly compensated by the cordial affection, and sin-

cere respect it procured from his people.

Never was any prince a greater master of the art of infinuation, so necessary for those that govern, and yet so little understood or practised. He knew perfectly what advantages may result from a single word rightly timed, from an obliging carriage, from a command tempered with reason, from a little praise in granting a favour, and from softening a resusal with expressions of concern and good-will. His history abounds

with beauties of this kind.

He was rich in a fort of wealth which most sovereigns want, who are possessed of every thing but faithful friends, and whose indigence in that particular is concealed by the splendor and affluence, with which they are surrounded. \* Cyrus was beloved, because he himself had a love for others: For has a man any friends, or does he deserve to have any, when he himself is void of friendship? Nothing affects us more, than to see in Xenophon, the manner in which Cyrus lived and conversed with his friends, always preserving as much dignity, as was requisite to keep up a due decorum, and yet infinitely removed from that ill-judged haughtiness, which deprives the great of the most innocent and agreeable pleasure in life, that of conversing freely and sociably with persons of merit, though of an inferior station.

\* Habes amicos, quia amicus ipse es. Paneg. Trojan.

The use he made of his friends may serve as a persect model to all persons in authority. (e) His friends had received from him not only the liberty, but an express command to tell him whatever they thought. And though he was much superior to all his officers in understanding, yet he never undertook any thing, without asking their advice: And whatever was to be done, whether it was to reform any thing in the government, to make changes in the army, or to form a new enterprize, he would always have every man speak his sentiments, and would often make use of them to correct his own: So different was he from the person mentioned by Tacitus, (f) who thought it a sufficient reason for rejecting the most excellent project or advice, that it did not proceed from himself: Consilii, quamvit egregii, quod ipse non afferret, inimicus.

(g) Cicero observes, that during the whole time of Cyrus's government he was never heard to speak one rough or angry word: Cujus summe in imperio nemo unquam verbum ullum asperius audivit. What a great encomium for a prince is comprehended in that short sentence! Cyrus must have been a very great master of himself, to be able, in the midst of so much agitation, and in spite of all the intoxicating effects of sovereign power, always to preserve his mind in such a state of calmness and composure, that no crosses, disappointments, or unforeseen accidents should ever russe its tranquillity, or provoke him to

utter any harsh or offensive expression.

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But, what was still greater in him, and more truly royal than all this, was his stedfast persuasion, that all his labours and endeavours ought to tend to the happiness of his people; (b) and that it was not by the splendor of riches, by pompous equipages, luxurious living, or a magnificent table, that a king ought to distinguish himself from his subjects, but by a fuperiority of merit in every kind, and particularly by a conflant indefatigable care and vigilance to promote their interests, and secure the publick welfare and tranquillity. He said himfelf one day, as he was discoursing with his courtiers upon the duties of a king, that a prince ought to confider himself as a · shepherd; (the image under which both facred and prophane antiquity represented good kings) and that he ought to havethe same vigilance, care and goodness. " It is his duty (says " he) to watch, that his people may live in fafety and quiet; to charge himself with anxieties and cares, that they may

<sup>(</sup>e) Plat. l. iii. de Leg. p. 694. (f) Hist. l. i. c. 26. (g) Lib. i. Epist. 2. ad Q. fratrem. (b) Cyrop., l. i. p. 27.

Thou shalt feed my people, said | law, Homer, in many places, God to David. 2 Sam. v. 2. nouere

be exempt from them; to chuse whatever is salutary for them, and remove what is hurtful and prejudicial; to place his delight in feeing them increase and multiply, and valiantly expose his own-person in their defence and protection. "This (fays he) is the natural idea, and the just image of a good king. It is reasonable at the same time, that his subjects fhould render him all the service he stands in need of; but it is still more reasonable, that he should labour to make them happy; because it is for that very end that he is their king, as much as it is the end and office of a shepherd to

take care of his flock."

Indeed, to be the commonwealth's guardian, and to be king; to be for the people, and to be their fovereign, is but one and the same thing. A man is born for others, when he is born to govern, because the reason and end of governing others is only to be useful and serviceable to them. The very basis and foundation of the condition of princes is not to be for themselves; the very character of their greatness is, that they are conse-crated to the publick good. They may properly be considered as light, which is placed on high, only to diffuse and shed its beams on every thing below. Are such sentiments as these any disparagement to the dignity of the regal state?

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It was by the concurrence of all these virtues that Cyrus founded such an extensive empire in so short a time; that he peaceably enjoyed the fruits of his conquests for several years; that he made himself so much esteemed and beloved, not only by his own natural subjects, but by all the nations he had conquered; that after his death he was univerfally regretted as the

common father of all the people.

We ought not for our parts to be surprized, that Cyrus was so accomplished in every virtue (it will easily be understood, that I speak only of pagan virtues) because we know it was God himself, who had formed him to be the instrument and agent of his gracious defigns towards his peculiar people.

When I say that God himself had formed this prince, I do not mean that he did it by any fensible miracle, or that he immediately made him fach, as we admire him in the accounts we have of him in history. God gave him a happy genius, and implanted in his mind the feeds of all the noblest qualities, disposing his heart at the same time to aspire after the most excellent and fublime virtues. But above all he took care, that this happy genius should be cultivated by a good education, and by that means be prepared for the great defigns, for which he intended him. We may venture to fay, without fear of being mistaken, that the greatest excellencies in Cyrus were

owing to his education, where the confounding him, in some fort, with the rest of the subjects, and the keeping him under the same subjection to the authority of his teachers, served to eradicate that pride, which is so natural to princes; taught him to hearken to advice, and to obey before he came to command; inured him to hardship and toil; accustomed him to temperance and sobriety; and in a word rendered him such, as we have feen him throughout his whole conduct, gentle, modeft, affable, obliging, compassionate, an enemy to all luxury and

pride, and still more so to flattery.

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It must be confessed, that such a prince is one of the most precious and valuable gifts that heaven can make to mortal The infidels themselves have acknowledged this truth; nor has the darkness of their false religion been able to hide these two remarkable truths from their observation, that all good kings are the gift of God, and that fuch a gift includes many others; for nothing can be so excellent as that which bears the most perfect resemblance to the Deity; and the noblest image of the Deity is a just, moderate; chaste and virtuous prince, who reigns with no other view, than to establish the reign of justice and virtue. This is the portraiture which Pliny has left us of Trajan, and which has a great resemblance with that of Cyrus. (i) Nullum eft præstabilius & pulcrius Dei munus erga mortales, quam castus, & Sanctus, & Deo similimus princeps.

When I narrowly examine this hero's life, methinks there feems to have been one circumstance wanting to his glory, which would have enhanced it exceedingly, I mean that of having struggled under some grievous calamity for some time, and of having his virtue tried by some sudden turn of fortune. I know indeed, that the emperor Galba, when he adopted Pifo, told him that the stings of prosperity were infinitely sharper than those of adversity; and that the former put the foul to a much severer trial than the latter: (k) Fortunam adbuc tantum adversam tulisti; secunda res acrioribus stimulis explorant animos. And the reason he gives is, that when missortunes come with their whole weight upon a man's foul, she exerts herself, and fummons all her strength to bear up the burden; whereas profperity attacking the mind fecretly or infenfibly, leaves it all its weakness, and infinuates a poison into it, by so much the more dangerous, as it is the more subtle: Quia miseriæ tolerantur, felicitate corrumpimur.

However, it must be owned that adversity, when supported with nobleness and dignity, and surmounted by an invincible patience,

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<sup>(</sup>i) Paneg. Traj.

<sup>(</sup>k) Hift, lib. i. c. 15.

patience, adds a great lustre to a prince's glory, and gives him occasion to display many fine qualities and virtues, which would have been conceased in the bosom of prosperity; as a greatness of mind, independent of every thing without; an unshaken constancy, proof against the severest strokes of fortune; an intrepidity of soul animated at the sight of danger; a fruitfulness in expedients improving even from crosses and disappointments; a presence of mind, which views, and provides against every thing; and lastly, a sirmness of soul, that not only suffices to itself, but is capable of supporting others.

(1) Cyrus wanted this kind of glory. He himself informs us, that during the whole course of his life, which was pretty long, the happiness of it was never interrupted by any unfortunate accident; and that in all his designs the success had answered his utmost expectation. But he acquaints us at the same time with another thing almost incredible, and which was the source of all that moderation and evenness of temper, so conspicuous in him, and for which he can never be sufficiently admired; namely, that in the midst of his uninterrupted prosperity he still preserved in his heart a secret sear, proceeding from the changes and missortunes that might happen: And this prudent sear was not only a (m) preservative against inso-

lence, but even against intemperate joy.

There remains one point more to be examined, with regard to this prince's reputation and character; I mean the nature of his victories and conquests, upon which I shall touch but lightly. If these were founded only upon ambition, injustice and violence, Cyrus would be so far from meriting the praises beflowed upon him, that he would deserve to be ranked among those famous robbers of the universe, those publick enemies to mankind, who acknowledge no right but that of force; who looked upon the common rules of justice as laws which only private persons were obliged to observe, and derogatory to the majesty of kings; who set no other bounds to their defigns and pretentions, than their incapacity of carrying them any further; who facrificed the lives of millions to their particular ambition; who made their glory confift in spreading desolation and destruction, 'like fires and torrents; and + who reigned as bears and lions would do, if they were masters.

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<sup>(1)</sup> Cyrop-1, viii. p. 234. (m) Oux ela μέγα φρονείν, εδ εὐφραίνεσθαι εππιπθαμένως.

<sup>\*</sup> Id in summa fortuna æquius | † Quæ alia vita esset, si leones quod validius. Et sua retinere privatæ ursique regnarent? Sen. de Clem. lib. comûs: de alienis cercare regiam laudem esse. Tacit. Annal. lib. zv. cap. 1.

This is indeed the true character of the greatest part of those pretended heroes the world admires; and by such ideas as these, we ought to correct the impression made upon our minds by the undue praises of some historians, and the sentiments of many

deceived by false images of greatness.

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I do not know, whether I am not biassed in favour of Cyrus; but he seems to me to have been of a very different character from those conquerors, whom I have just now described. Not that I would justify Cyrus in every respect, or represent him as exempt from ambition, which undoubtedly was the soul of all his undertakings; but he certainly reverenced the laws, and knew that there are unjust wars, which whoever undertakes without a just soundation, renders himself accountable for all the blood that is shed. Now every war is of this sort, to which the prince is induced by no other motive than that of enlarging his conquests, of acquiring a vain reputation, or ren-

dering himself terrible to his neighbours.

(n) Cyrus, as we have seen, at the beginning of the war founded all his hopes of success on the justice of his cause, and represented to his soldiers, in order to inspire them with the greater courage and considence, that they were not the aggref-sors; that it was the enemy that attacked them; and that therefore they were entitled to the protection of the gods, who seemed themselves to have put their arms into their hands, that they might fight in defence of their friends and allies, unjustly oppressed. If we carefully examine Cyrus's conquests, we shall find that they were all consequences of the victories he obtained over Croesus, king of Lydia, who was master of the greatest part of the lesser Asia; and over the king of Babylon, who was master of all upper Asia, and many other countries; both which princes were the aggressors.

With good reason therefore is Cyrus represented as one of the greatest princes recorded in history; and his reign justly proposed as the model of a perfect government, which it could not be, unless justice had been the basis and foundation of it:

\* Cyrus à Xenophonte scriptus ad justi effigiem imperii.

SECT. IV. Wherein HERODOTUS and XENOPHON differ in their accounts of CYRUS.

The Erodotus and Xenophon, who perfectly agree in the subflance and most effential part of Cyrus's history, and particularly in what relates to his expedition against Babylon, and his other conquests; yet differ extremely in the accounts they K 2 give

<sup>(</sup>n) Cyrop. l. i. p. 25.

<sup>·</sup> Cic, I, i. Epift. 1. ad Q. fratrem.

give of several very important facts, as the birth and death of that prince, and the establishment of the Persian empire. I therefore think myself obliged to give a succinct account of

what Herodotus relates as to these points.

(o) He tells us, as Justin does after him, that Astyages, king of the Medes, being warned by a frightful dream, that the fon, who was to be born of his daughter, would dethrone him, did therefore marry his daughter Mandana to a Persian of an obscure birth and fortune, whose name was Cambyses: This daughter being delivered of a fon, the king commanded Harpagus, one of his principal officers, to destroy the infant. He, instead of killing the child, put it into the hands of one of the king's shepherds, and ordered him to leave it exposed in a forest. But the child, being miraculously preserved, and secretly brought up by the shepherd's wife, was afterwards known to be the same by his grandfather, who contented himself with banishing him to the most remote parts of Persia, and vented all his wrath upon the unfortunate Harpagus, whom he invited to a feast, and entertained with the Hesh of his own son. veral years after, young Cyrus, being informed by Harpagus who he was, and being encouraged by his counfels and remonstrances, raised an army in Persia, marched against Astyages, came to a battle, and defeated him, and so transferred the empire from the Medes to the Perfians.

(p) The fame Herodotus makes Cyrus die in a manner little becoming fo great a conqueror. This prince, according to him, carried his arms against the Scythians; and, after having attacked them, in the first battle feigned a slight, leaving a great quantity of wine and provisions behind him in the field. The Scythians did not fail to feize the booty. When they had drank largely and were afleep, Cyrus returned upon them, and obtained an easy victory, taking a vast number of prisoners, amongst whom was the fon of the queen, named Tomyris, who commanded the army. This young captive prince, whom Cyrus refused to restore to his mother, being recovered from his drunken fit, and not able to endure to fee himself a prifoner, killed himself with his own hand. His mother Tomyris, animated with a defire of revenge, gave the Persians a fecond battle, and feigning a flight, as they had done before, by that means drew them into an ambush, and killed above two hundred thousand of their men, together with their king Cyrus. Then ordering Cyrus's head to be cut off, the flung it into a vessel full of blood, insulting him at the same time with

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<sup>(0)</sup> Her. 1. i. c. 107-130. Justin. 1, i. c. 4, 6. (p) Her. 1, i. c. 205-214. Justin 1, i. c. 8.

with these opprobrious words, \* Now glut thyself with blood, in which thou hast always delighted, and of which thy thirst has always been insatiable.

The account given by Herodotus of Cyrus's infancy, and first adventures, has much more the air of a romance, than of an history. And, as to the manner of his death, what probability is there, that a prince, so experienced in war, and no less renowned for his prudence than for his bravery, should so easily fall into an ambuscade laid by a woman for him? (9) What the same historian relates concerning his hasty violent passion, and his childish revenge upon the + river, in which one of his facred horses was drowned, and which he immediately caused to be cut by his army into three hundred and fixty channels, is directly repugnant to the idea we have of Cyrus, who was a prince of extraordinary moderation and temper. Besides, (r) is it at all probable, that Cyrus, who was marching to the conquest of Babylon, should so idly waste his time when so precious to him, should spend the ardor of his troops in such an unprofitable piece of work, and miss the opportunity of furprising the Babylonians, by amusing bimself with a ridiculous war with a river, instead of carrying it against his

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But, what decides this point unanswerably in favour of Xenophon, is the conformity we find between him and the holy scripture; where we fee, that instead of Cyrus's having raised the Persian empire upon the ruins of that of the Medes (as Herodotus relates it) those two nations attacked Babylon together, and united their forces, to reduce the formidable power of the Babylonian monarchy.

From whence then could so great a difference, as there is between these two historians proceed? Herodotus himself explains it to us. In the very place, where he gives the account of Cyrus's birth, and in that where he speaks of his death, he acquaints us, that even at that time those two great events were related different ways. Herodotus followed that which pleased him best, for it appears that he was fond of extraordinary and wonderful things, and was very credulous. Xenophon was of a graver disposition, and of less credulity; and in the very beginning of his history acquaints us, that he had taken great care and pains to inform himself of Cyrus's birth, education, and character.

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<sup>(</sup>q) Her. l. i. c. 189. (r) Sen. l. iii. de Ira, c. 21.

Satia te, inquit, sanguine, quem fuisti. Justin. l. i. c. 8.
Stisti, cujusque insatiabilis semper + Gyndes.

## CHAP. II:

## The HISTORY of CAMBYSES.

folved to make war against Egypt, for a particular affront, which, according to Herodotus, he pretended to have received from Amasis: Of this I have already given an account. But it is more probable, that Amasis, who had submitted to Cyrus, and become tributary to him, might draw this war upon himself, by refusing, after Cyrus's death, to pay the same homage and tribute to his successor, and by at-

sempting to shake off his yoke.

(t) Cambyfes, in order to carry on the war with success, made vast preparations both by sea and land. The Cypriots and Phonicians furnished him with ships. As for his landarmy, he added to his own troops a great number of Grecians, Ionians, and Bolians, which made up the principal part of his forces. But none was of greater service to him in this war, than Phanes of Halicarnassus, who being the commander of fome auxiliary Greeks, in the fervice of Amasis, and being some way or other diffatished with that prince, came over to Cambyfes, and gave him fuch intelligence concerning the nature of the country, the Brength of the enemy, and the state of his affairs, as very much facilitated the fuccess of his expedition. It was particularly by his advice, that he contracted with an Arabian king, whose territories lay between the confines of Palestine and Egypt, to furnish his army with water during their march through the defere, that lay between those two countries: Which agreement that prince fulfilled, by fending the water on the backs of camels, without which Cambyles could never have marched his army that way.

(u) Having made all these preparations, he invaded Egypt in the fourth year of his reign. When he was arrived upon the frontiers, he was informed that Amasis was just dead, and that Psammenitus, his son, who succeeded him, was busy in gathering all his forces together, to hinder him from penetrating into his kingdom. Before Cambyses could open a passage into the country, it was necessary he should render himself master of Pelusium, which was the key of Egypt on the side he invaded it. Now Pelusium was so strong a place, that in all likelihood it must have stopped him a great while. But according to Polyenus, to facilitate this enterprize, (w) Camby-

(s) A. M. 3475. Ant. J. C. 529. Herod. 1, iii. c. 1-3. (r) Herod. 1. iii. c. 4-9. (v) Ibid. c. 10. (w) Polyen. 1. vii.

fes invented the following stratagem. Being informed, that the whole garrison consisted of Egyptians, he placed in the front of his army a great number of cats, dogs, sheep, and other animals, which were looked upon as sacred by that nation; and then attacked the city by storm. The foldiers of the garrison not daring either to sling a dart, or shoot an arrow that way, for fear of hitting some of those animals, Cambyses

became master of the place without opposition.

(x) When Cambyses had got possession of the city, Psammenitus advanced with a great army, to stop his progress; and a considerable battle ensued between them. But before they engaged, the Greeks, who were in Psammenitus's army, in order to be revenged of Phanes for his revolt, took his children, which he had been obliged to leave in Egypt when he sted, cut their throats between the two camps, and in presence of the two armies, drank their blood. This outrageous cruelty did not procure them the victory. The Persians, enraged at so horrid a spectacle, fell upon them with great sury, quickly routed and overthrew the whole Egyptian army, of which the greatest part were killed upon the spot. Those that could save themselves escaped to Memphis.

(y) On occasion of this battle Herodotus takes notice of an extraordinary circumstance, of which he himself was a witness. The bones of the Persians and Egyptians were still in the place where the battle was fought, but separated from one another. The skulls of the Egyptians were so hard, that a violent stroke of a stone would hardly break them; and those of the Persians so soft, that you might break them, or pierce them through, with the greatest ease imaginable. The reason of this difference was, that the former, from their infancy, were accustomed to have their heads shaved, and to go uncovered, whereas the latter had their heads always covered with their tiara's, which

is one of their principal ornaments.

(2) Cambyses, having pursued the run-aways to Memphis, sent an herald into the city, in a vessel of Mitylene, by the river Nile, on which Memphis stood, to summon the inhabitants to surrender. But the people, transported with rage, sell upon the herald, and tore him to pieces, and all that were with him. Cambyses, having soon after taken the place, sully revenged the indignity, causing ten times as many Egyptians, of the prime nobility, as there had been of his people massacred, to be publickly executed. Among these was the eldest son of Psammenitus. As for the king himself, Cambyses was inclined

<sup>(</sup>x) Herod, 1. iii. c. 11.

to treat him kindly. He not only spared his life, but appointed him an honourable maintenance. But the Egyptian monarch, little affected with this kind usage, did what he could to raise new troubles and commotions, in order to recover his kingdom; as a punishment for which he was made to drink bull's blood, and died immediately. His reign lasted but six months; after which all Egypt submitted to the conqueror. On the news of this success the Libyans, the Cyrenians, and the Barceans, all sent ambassadors with presents to Cambyses, to make him their submissions.

(a) From Memphis he went to the city of Sais, which was the burying-place of the kings of Egypt. As foon as he entered the palace, he caused the body of Amasis to be taken out of its tomb; and, after having exposed it to a thousand indignities in his own presence, he ordered it to be cast into the sire, and to be hurnt; which was a thing equally contrary to the customs of the Persians and Egyptians. The rage this prince testified against the dead carcase of Amasis, shews to what a degree he hated his person. Whatever was the cause of that aversion, it seems to have been one of the chief motives Cambyses had of carrying his arms into Egypt.

(b) The next year, which was the fixth of his reign, he refolved to make war in three different countries; against the Carthaginians, the Ammonians, and the Ethiopians. The first of these projects he was obliged to lay aside, because the Phœnicians, without whose assistance he could not carry on that war, resused to succour him against the Carthaginians, who were descended from them, Carthage being originally a Ty-

rian colony.

(c) But, being determined to invade the other two nations, he fent ambassadors into Ethiopia, who under that character were to act as spies for him, to learn the state and strength of the country, and give him intelligence of both. They carried presents along with them, such as the Persians were used to make, as purple, golden bracelets, compound perfumes, and wine. These presents, amongst which there was nothing useful, or ferviceable to life, except the wine, were despised by the Ethiopians; neither did they make much more account of his ambassadors, whom they took for what they really were, fpies and enemies in disguise. However, the king of Ethiopia was willing after his way to make a prefent to the king of Perfia; and taking a bow in his hands, which a Persian was so far from being able to draw, that he could scarce lift it, he drew " This is it in presence of the ambassadors, and told them:

<sup>(</sup>a) Herod, lib, iii, c. 16. (b) Cap. 17, 19. (c) Cap. 20-24.

the present and the counsel the king of Ethiopia gives the king of Persia. When the Persians shall be able to use a bow of this bigness and strength, with as much ease as I have now bent it, then let him come to attack the Ethiopians, and bring more troops with him than Cambyses is master of. In the mean time, let them thank the gods for not having put it into the hearts of the Ethiopians to extend their do-

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minions beyond their own country.

(d) This answer having enraged Cambyses, he commanded his army to begin their march immediately, without considering, that he neither had provisions, nor any thing necessary for

fuch an expedition: But he left the Grecians behind him, in his new-conquered country, to keep it in subjection during his

absence.

(e) As soon as he arrived at Thebes, in upper Egypt, he detached fifty thousand of his men against the Ammonians, ordering them to ravage the country, and to destroy the temple of Jupiter Ammon, which was famous there. But, after they had made several days march in the desert, a violent wind blowing from the south, brought such a vast quantity of sand upon the army, that the men were all overwhelmed, and buried.

In the mean time, Cambyses marched forwards like a mad man towards the Ethiopians, notwithstanding his being destitute of all forts of provisions; which quickly caused a terrible famine in his army. He had still time, fays Herodotus, to remedy this evil: But Cambyfes would have thought: it a difbonour to have defisted from his undertaking, and therefore he proceeded in his expedition. At first his army was obliged! to live upon herbs, roots, and leaves of trees: But, coming afterwards into a country entirely barren, they were reduced to the necessity of eating their beasts of burden. At last they were brought to fuch a cruel extremity, as to be obliged to eat one another; every tenth man, upon whom the lot fell, being doomed to serve as meat for his companions; a meat, says Seneca, more cruel and terrible than famine itself: (f) Decimum. quemque sortiti, alimentum habuerunt fams sævius. Notwithstanding all this, the king still persisted in his design, or rather in his madness, nor did the miserable desolation of his army: make him fensible of his error. But at length, beginning to be afraid for his own person, he ordered them to return. During all this dreadful famine among the troops (who would believe it?) there was no abatement of delicacies at his table, and camels were still reserved to carry his kitchen-furniture,

(d) Herod. 1. iii. c. 25. (e) Cap. 25, 26. (f) De Ira, l. iii. c. 20.

and the instruments of his luxury: (g) Servabantur illi interim generose aves. & instrumenta epularum camelis vehebantur, cum

Sortirentur milites ejus quis male periret, quis pejus viveret.

The remainder of his army, of which the greatest part was lost in this expedition, he brought back to Thebes; (b) where he succeeded much better in the war he declared against the gods, whom he found more easy to be conquered than men. Thebes was full of temples, that were incredibly rich and magnissicent. All these Cambyses pillaged, and then set them on fire. The richness of these temples must have been vastly great, fince the very remains, saved from the stames, amounted to an immense sum, three hundred talents of gold, and two thousand three hundred talents of silver. (i) He likewise carried away at this time the samous circle of gold, that encompassed the tomb of king Ozymandias, being three hundred and lifty-five cubits in circumference, and in which were represented all the motions of the several constellations.

(A) From Thebes he went back to Memphis, where he difmissed all the Greeks, and sent them to their respective homes: But on his return into the city, finding it full of rejoicings, he fell into a great rage, supposing all this to have been for the ill fuccess of his expedition. He therefore called the magistrates before him, to know the meaning of these publick rejoicings; and upon their telling him, that it was because they had found their god Apis, he would not believe them, but caused them to be put to death, as impostors that insulted him and his misfortunes. And then he fent for the priests, who made him the same answer: Upon which he replied, that fince their god was fo kind and familiar as to appear among them, he would be acquainted with him, and therefore commanded him forthwith to be brought to him. But, when instead of a god he faw a calf, he was strangely astonished, and falling again into a rage, he drew out his dagger, and run it into the thigh of the beaft; and then upbraiding the priefts for their Aupidity, in worshipping a brute for a god, ordered them to be severely whipt, and all the Egyptians in Memphis, that should be found celebrating the feast of Apis, to be slain. The god was carried back to the temple, where he languished of his wound for fome time, and then died.

(1) The Egyptians fay, that after this fact, which they reckon to have been the highest instance of impiery that ever was committed among them, Cambyses grew mad. But his actions shewed him to have been mad long before, of which

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<sup>(</sup>g) De Ira, I. iii. c. 20. (b) Diod. Sic. I. i. p. 43. (i) Ibid. p. 46. (l) Her. I. iii. c. 27-29. (l) Cap. 30.

he continued to give various instances: Among the rest are

these following.

(m) He had a brother, the only fon of Cyrus besides himfelf, and born of the same mother: His name, according to
Xenophon, was Tanaoxares, but Herodotus calls him Smerdis,
and Justin Mergis. He accompanied Cambyses in his Egyption expedition. But being the only person among all the Persians, that could draw the bow, which Cambyses's ambassadors brought him from the king of Ethiopia, Cambyses from
hence conceived such a jealousy against him, that he could bear
him no longer in the army, but sent him back into Persia. And
not long after dreaming, that somebody told him that Smerdis
sat on the throne, he conceived a suspicion that his brother aspired to the throne, and sent after him into Persia Peraxspes,
one of his chief considents, with orders to put him to death,

which he accordingly executed.

(n) This murder was the cause of another still more criminal. Cambyfes had with him in the camp his youngest fifter, whose: name was Meroe. Herodotus acquaints us after what a strange: manner his fifter became his wife. As the princess was exceeding beautiful, Cambyses absolutely resolved to marry her. To that end he called together all the judges of the Persian nation, to whom belonged the interpretation of their laws, to know of them, whether there was any law, that would allow a brother to marry a fifter. The judges, being unwilling on one hand directly to authorize fuch an incestuous marriage, and on the other, fearing the king's violent temper, should they contradict him, endeavoured to find out a falvo, and gave him this crafty answer, That they had no law indeed which permitted a brother to marry his fifter, but they had a law which allowed the king of Persia to do what he pleased. Which ferving his purpose as well as a direct approbation, he folemnly married her, and hereby gave the first example of that: incest, which was afterwards practised by most of his succesfors, and by some of them carried so far as to marry their own daughters, how repugnant soever it be to modesty and good! This lady he carried with him in all his expeditions. and her name being Meroe, he from her gave that name to an island in the Nile, between Egypt and Ethiopia, on the conquering of it; for so far he advanced in his wild march against the Ethiopians. The thing that gave occasion to his murdering this princess, was as follows: One day Cambyses was diverting himself in seeing a combat between a young lion and a young dog: The lion having the better, another dog, brother

to him that was engaged, came to his affiftance, and helped him to matter the lion. This adventure mightily delighted Cambyses, but drew tears from Meroe, who being obliged to tell her husband the reason of her weeping, confessed, that this combat made her call to mind the fate of her brother Smerdis, who had not had the same good fortune as that little dog. There needed no more than this to excite the rage of this brutal prince, who immediately gave her, notwithstanding her being with child, such a blow with his foot on the belly, that she died of it. So abominable a marriage deserved no better an end.

(a) He caused also several of the principal of his followers to be buried alive, and daily facrificed some or other of them to his wild fury. He had obliged Prexaspes, one of his principal officers and favourites, to declare to him what his Persian fubjects thought and faid of him. " They admire, Sir, (favs " Prexaspes) a great many excellent qualities they see in you, " but they are somewhat mortified at your immoderate love of " wine." " I understand you (replied the king) that is, they oretend that wine deprives me of my reason. You shall be " judge of that immediately". Upon which he began to drink excessively, pouring it down in larger quantities, than ever he had done at any time before. Then ordering Prexaspes's fon, who was his chief cup-bearer, to stand upright at the end of the room, with his left hand upon his head, he took his bow, and levelled it at him; and declaring that he aimed at his heart, let fly, and actually shot him in the heart. He then ordered his fide to be opened, and shewing the father the heart of his fon, which the arrow had pierced, asked him in an infulting scoffing manner, if he had not a steady hand? The wretched father, who ought not to have had either voice or life remaining after a stroke like this, was so mean-spirited as to reply: " Apollo himfelf could not have shot better." Seneca, who copied this story from Herodotus, after having shewn his detestation of the barbarous cruelty of the prince, condemns still more the cowardly and monstrous flattery of the father : Sceleratius telum illud laudatum eft, quam missum.

(p) When Creefus took upon him to advise Cambyses against these proceedings, and laid before him the ill consequences they would lead to, he ordered him to be put to death. And, when those who received his orders, knowing he would repent of it the next day, deferred the execution, he caused them all to be put to death, because they had not obeyed his commands,

<sup>(</sup>e) Her, leili, c, 34, 35, Sen. l, iii, de Ira, c. 14. l, iii. c. 36.

though at the same time he expressed great joy that Croesus was alive.

It was about this time, Oretes, one of Cambyses's satrapæ, who had the government of Sardis, after a very strange and extraordinary manner brought about the death of Polycrates, tyrant of Samos. The story of this Polycrates is of so singular a nature, that the reader will not be displeased, if I

repeat it here.

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(q) This Polycrates was a prince, who through the whole course of his life had been persectly prosperous and successfult in all his affairs, and had never met with the least disappointment, or unfortunate accident, to disturb his selicity. Amasis, king of Egypt, his friend and ally, thought himself obliged to send him a letter of admonition upon that subject. In this letter he declared to him, that he had terrible apprehension concerning his condition; that such a long and uninterrupted: course of prosperity was to be suspected; that some malignant, invidious god, who looks upon the fortune of men with a jealous eye, would certainly sooner or later bring ruin and destruction upon him; that, in order to prevent such a fatal stroke, he advised him to procure some missfortune to himself, by some voluntary loss, that he was persuaded would prove a sensible mortification to him.

The tyrant followed this advice. Having an emerald ring, which he mightily esteemed, particularly for its curious work-manship, as he was walking upon the deck of one of his galleys, with his courtiers, he threw it into the sea without any one's perceiving what he had done. Not many days after, some sistermen, having caught a fish of an extraordinary bigness, made a present of it to Polycrates. When the fish came to be opened, the king's ring was found in the belly of it. His sur-

prife was very great, and his joy still greater.

When Amasis heard what had happened, he was very differently affected with it. He writ another letter to Polycrates, telling him, that, to avoid the mortification of seeing his friend and ally fall into some grievous calamity, he from that time renounced his friendship and alliance. A strange, whimsical notion this! as if friendship was merely a name, or a title,

destitute of all substance and reality.

(r) Be that as it will, the thing however did really happen, as the Egyptian king apprehended. Some years after, about the time Cambyses fell sick, Oretes, who, as I said before, was his governor at Sardis, not being able to bear the reproach, which another satrapa had made him in a private quarrel, of his

<sup>(9)</sup> Her, l, iii, c. 39-43. (r) Ibid, c, 120-125.

his not having yet conquered the ifle of Samos, which lay fo near his government, and would be fo commodious for his master: Oretes upon this resolved at any rate to destroy Polycrates, that he might get possession of the island. The way he took to effect his defign was this. He feigned an inclination apon some pretended discontent to revolt from Cambyses; but must first take care, he said, how to secure his treasure and effects: for which end he was determined to deposit them in the hands of Polycrates, and at the same time make him a prefent of one half of it, which would enable him to conquer Jonia, and the adjacent islands, a thing he had long had in view. Oretes knew the tyrant loved money, and paffionately coveted to enlarge his dominions. He therefore laid that double bait before him, by which he equally tempted his avarice and ambition. Polycrates, that he might not rashly engage in an affair of that importance, thought it proper to inform himfelf more furely of the truth of the matter, and to that end fent a messenger of his own to Sardis. When he came there, they shewed him a vast number of bags full of gold, as he thought, but in truth filled with stones, and having only the mouth of them covered over with gold. As foon as he was returned home, Polycrates, impatient to go and feize his prey, fet out for Sardis, contrary to the advice of all his friends; and took along with him Democedes, a celebrated physician of Crotona. Immediately on his arrival Oretes had him arrested, as an enemy to the state, and as such caused him to be hanged: In fuch an ignominious and shameful manner did he end a life. which had been but one continued feries of prosperity and good fortune.

(1) Cambyses, in the beginning of the eighth year of his reign, left Egypt, in order to return into Persia. When he came into Syria, he found an herald there, sent from Susa to the army, to let them know, that Smerdis, the fon of Cyrus, was proclaimed king, and to command them all to obey him. This event had been brought about in this manner. Cambyses, at his departure from Susa on his Egyptian expedition, had left the administration of affairs during his absence in the hands of Patisithes, one of the chief of the Magi. This Patisithes had a brother extremely like Smerdis, the fon of Cyrus, and who perhaps for that reason was called by the same name. As foon as Patifithes was fully affured of the death of that prince, which was concealed from the publick, knowing, at the fame time, that Cambyfes indulged his extravagance to fuch a degree that he was grown insupportable, he placed his own brother upon.

spon the throne, giving out that he was the true Smerdis, the fon of Cyrus; and immediately dispatched heralds into all the parts of the empire, to give notice of Smerdis's accession, and to require all the subjects thereof to pay him their obedience.

(t) Cambyses caused the herald, that came with these orders into Syria, to be arrested; and having strictly examined him in the presence of Prexaspes, who had received orders to kill his brother, he sound that the true Smerdis was certainly dead, and he, who had usurped the throne, was no other than Smerdis the Magian. Upon this he made great lamentations, that, being deceived by a dream, and the identity of the names, he had been induced to destroy his own brother; and immediately gave orders for his army to march, and cut off the usurper. But, as he was mounting his horse for this expedition, his sword slipped out of its scabbard, and gave him a wound in the thigh, of which he died soon after. The Egyptians remarking, that it was in the same part of the body, where he had wounded their god Apis, reckned it as a judgment

upon him for that facrilegious impiety.

(u) While he was in Egypt, having consulted the oracle of Butus, which was famous in that country, he was told, that he should die at Echatana; which understanding of Echatana in Media, he resolved to preserve his life by never going thither a but what he thought to avoid in Media, he found in Syria. For the town, where he lay fick of this wound, was of the same name, being also called Echatana. Of which when he was informed, taking it for certain that he must die there, he affembled all the chief of the Persians together, and representing to them the true state of the case, that it was Smerdis, the Magian, who had usurped the throne, earnestly exhorted them not to submit to that impostor, nor to suffer the sovereignty to pass from the Persians again to the Medes, of which nation. the Magian was, but to take eare to fet up a king over them of their own people. The Persians, thinking he had faid all this out of hatred to his brother, had no regard to it; but upon his death quietly submitted to him, whom they found on the throne, supposing him to be the true Smerdis.

(x) Cambyfes reigned seven years and sive months. In scripture he is called Ahasuerus. When he sirst came to the crown, the enemies of the Jews made their addresses directly to him, desiring him to hinder the building of their temple. And their application was not in vain. Indeed he did not openly revoke the edict of his father Cyrus, perhaps out of some remains of respect for his father's memory, but in a great mea-

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fure frustrated its intent, by the many discouragements he laid the Jews under; so that the work went on very slowly during his reign.

# Teles CHAP. III.

# The HISTORY of SMERDIS, the MAGIAN.

This prince is called in scripture Artaxerxes. As soon as he was settled in the throne, by the death of Cambbyses, (y) the inhabitants of Samaria wrote a letter to him, setting forth what a turbulent, seditions and rebellious people the Jews were. By virtue of this letter they obtained an order from the king, prohibiting the Jews from proceeding any farther in the rebuilding of their city and temple. So that the work was suspended till the second year of Darius, for about the space of two years.

The Magian, sensible how important it was for him, that the impostor should not be discovered, affected, according to the custom of the eastern monarchs in those times, never to appear in publick, but to live retired in his palace, and there transact all his affairs by the intercourse of his cunuchs, without admitting any but his most intimate considents to his

prefence.

(x) And, the bester to secure himself in the possession of the throne he had usurped, he studied from his sirst accession to gain the affections of his subjects, by granting them an exemption from taxes, and from all military service for three years; and did so many things for their benefit, that his death was much lamented by the generality of the Persians, on the

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revolution that happened afterwards.

(a) But these very precautions, he made use of to keep himfels out of the way of being discovered either by the nobility or the people, did but make it the more suspected, that he was not the true Smerdis. He had married all his predecessors wives, and among the rest Atossa a daughter of Cyrus, and Phedyma a daughter of Otanes, a noble Persian of the first quality. This nobleman sent a trusty messenger to his daughter, to know of her, whether the king was really Smerdis, the son of Cyrus, or some other man. She answered, that having never seen Smerdis, the son of Cyrus, she could not tell. He then by a second message desired her to enquire of Atossa, (who could not but know her own brother) whether this were he or not. Whereupon she informed him, that the present king kept all

<sup>(</sup>y) A. M. 3482. Ant. J. C. 522. 1 Eld. iv. 7—14. (z) Her. l. iii.

his wives apart, so that they never could converse with one another, and that therefore she could not come at Atossa, to ask this question of her. He sent her a third message, whereby he directed her, that when he should next lie with her, she should take the opportunity, when he was fast asleep, to seel whether he had any ears or no. For Cyrus having caused the ears of Smerdis the Magian to be cut off for some crime, he told her, that if the person she lay with had ears, she might satisfy herself, that he was Smerdis the son of Cyrus; but if not, he was Smerdis the Magian, and therefore unworthy of possessing either the crown or her. Phedyma, having received these instructions, took the next opportunity of making the trial she was directed to, and finding that the person she lay with had no ears, she sent word to her father of it, whereby the whole fraud was discovered.

(b) Otanes immediately entered into a confpiracy with five more of the chief Persian nobility; and Darius, an illustrious Persian nobleman, whose father Hystaspes was governor of Persia, coming very seasonably, as they were forming their plan, was admitted into the association, and vigorously promoted the execution. The affair was conducted with great secreey, and the very day fixed, lest it should be discovered.

(c) While they were concerting their measures, an extraordinary occurrence, which they had not the least expectation of, strangely perplexed the Magians. In order to remove all sufpicion, they had proposed to Prexaspes, and obtained a promife from him, that he would publickly declare before the people, who were to be affembled for that purpose, that the king upon the throne was truly Smerdis, the fon of Cyrus, When the people were affembled, which was on the very fame day, Prexaspes spoke from the top of a tower, and to the great aftonishment of all present, fincerely declared all that had paffed; that he had killed with his own hand Smerdis the for of Cyrus, by Cambyses's order; that the person who now posfessed the throne was Smerdis the Magian; that he begged pardon of the gods and men for the crime he had committed, by compulsion, and against his will. Having faid this, he threw himself headlong from the top of the tower, and broke his neck. It is easy to imagine, what confusion the news of this accident occasioned in the palace.

(d) The conspirators, without knowing any thing of what had happened, were going to the palace at this juncture, and were suffered to enter unsuspected. For the outer guard, know-

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<sup>(</sup>b) Her. 1. iii. c. 70-73. (c) Cap. 74, 75. (d) Cap. 76-78, \* The province so called.

ing them to be persons of the first rank at court, did not so much as ask them any question. But coming near the king's apartment, and finding the officers there unwilling to give them admittance, they drew their fcymitars, fell upon the guards, and forced their passage, Smerdis the Magian, and his brother, who were deliberating together upon the affair of Prexaspes, hearing a sudden uproar, snatched up their arms, made the best defence they could, and wounded some of the conspirators. One of the two brothers being quickly killed, the other fled into a distant room to save himself, but was pursued thither by Gobryas and Darius. Gobryas having feized him, held him fast in his arms; but, as it was quite dark in that place, Darius was afraid to kill him, left, at the same time, he should kill his friend. Gobryas, judging what it was that restrained him, obliged him to run his sword through the Magian's body, though he should happen to kill them both together. But Darius did it with so much dexterity and good fortune, that he killed the Magian without hurting his companion.

blood, they went out of the pelace, exposed the heads of the false Smerdis, and his brother Patisithes, to the eyes of the people, and declared the whole impossure. Upon this the people grew so enraged against the impossors, that they sell upon their whole sect, and slew as many of them as they could find, for which reason the day, on which this was done, thenceforward became an annual sestival among the Persians, by whom it was celebrated with great rejoicings. It was called The slaughter of the Magi; nor durst any of that sect appear in pub-

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lick upon that festival.

When the tumult and disorder, inseparable from such an event, were appealed, the lords, who had slain the usurper, entered into consultation among themselves what fort of government was most proper for them to establish. Otanes, who spoke first, declared directly against monarchy, strongly representing and exaggerating the dangers and inconveniencies, to which that form of government was liable; chiefly flowing, according to him, from the absolute and unlimited power annexed to it, by which the most virtuous man is almost unavoidably corrupted. He therefore concluded, by declaring for a popular government. Megabyses, who next delivered his opinion, admitting all that the other had said against a monarchical government, consuted his reasons for a democracy. He represented the people as a violent, sierce, and ungovernable animal, that acts only by caprice and passion. "A king, said he, knows

what he does: But the people neither know, nor hear any "thing; and blindly give themselves up to those that know "how to amuse them." He therefore declared for an aristocracy, wherein the supreme power is consided to a few wife and experienced persons. Darius, who spoke last, shewed the inconveniencies of an aristocracy, otherwise called oligarchy; wherein reign distrust, envy, diffensions, and ambition, all natural fources of faction, fedition, and murder; for which there is usually no other remedy than submitting to one man's authority; and this is called monarchy, which of all forms of government is the most commendable, the safest, and the most advantageous; inexpressibly great being the good that can be done by a prince, whose power is equal to the goodness of his inclinations. " In fhort, said he, to determine this point by " a fact which to me feems decifive and undeniable, to what " form of government is owing the present greatness of the " Persian empire? Is it not to that which I am now recom-"mending?" Darius's opinion was embraced by the rest of the lords; and they refolved, that the monarchy should be continued on the same foot whereon it had been established by Cyrus.

(f) The next question was to know, which of them should be king, and how they should proceed to the election. This they thought fit to refer to the gods. Accordingly they agreed to meet the next morning, by fun-rifing, on horseback, at a certain place in the suburbs of the city; and he, whose horse first neighed, should be king. For the sun being the chief deity of the Persians, they imagined, that taking this course, would be giving him the honour of the election. Darius's groom, hearing of the agreement, made use of the following artifice to secure the crown to his master. He carried the night before, a mare into the place appointed for their meeting the next day, and brought to her his master's horse. The lords affembling the next morning at the rendezvous, no fooner was Darius's horse come to the place where he had smelt the mare, but he fell a neighing; whereupon Darius was faluted king by the others, and placed on the throne. He was the fon of Hystaspes, a Persian by birth, and of the royal family of

Achamenes.

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vs at (g) The Persian empire being thus restored and settled by the wisdom and valour of these seven lords, they were raised by the new king to the highest dignities, and honoured with the most ample privileges. They had access to his person

whenever they would, and in all publick affairs were the first to deliver their opinions. Whereas the Persians were their tiara or turban with the top bent backwards, except the king, who wore his erect; these lords had the privilege of wearing theirs with the top bent forwards, because, when they attacked the Magi, they had bent theirs in that manner, the better to know one another in the hurry and confusion. From that time forwards, the Persian kings of this family always had seven counsellors, honoured with the same privilege.

Here I shall conclude the history of the Persian empire, re-

terving the remainder of it for the following volumes.

# CHAP. IV. No. 100 hand to 7 5 5005

th at me additional to The manners and customs of the Assyrians, Babylonians, LYDIANS, MEDES, and PERSIANS.

SHALL give in this place a joint account of the manners and customs of all these several nations, because they agree in feveral points; and if I was to treat them feparately, I should be obliged to make frequent repetitions; and that, excepting the Perfians, the ancient authors fay very little of the manners of the other nations. I shall reduce what I have to fay of them to these four heads:

I. Their government. II. Their art of war.

III. Their arts and fciences: And

IV. Their religion.

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After which I shall lay down the causes of the declension and ruin of the great Persian empire. It to gut and mous will be to the wife of the state of the state of

# ARTICLE Of GOVERNMENT.

A FTER a short account of the nature of the government of Persia, and the manner of educating the children of their kings, I shall proceed to consider these few things: Their publick council, wherein the affairs of state were con-Adered; the administration of justice; their care of their provinces; and the good order observed in their revenues. to the control of the

( / ) Fler, 1, Ill. c. \$ .-- 87.

SECT. I. Their monarchical form of government. The respect they paid their kings. The manner of educating their children.

MONARCHICAL, or regal government, as we call it, is of all others the most ancient, the most universal, the best adapted to keep the people in peace and union, and the least exposed to the revolutions and vicissitudes incident to states. For these reasons the wisest writers among the ancients, as Plato, Aristotle, Plutarch, and, before them all, Herodotus, have thought sit to prefer this form of government to all others. It is likewise the only form, that was ever established among the eastern nations, a republican government being utterly unknown in that part of the world.

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(b) Those people paid extraordinary honours to the prince on the throne, because in his person they respected the character of the deity, whose image and vicegerent he was with regard to them, being placed on the throne by the hands of the supreme governor of the world, and cloathed with his authority and power, in order to be the minister of his providence, and the dispenser of his goodness towards the people. In this manner did the Pagans themselves in old times both think and speak: (i) Principem dat Deus, qui erga omne hominum genus vice sua fungatur.

These sentiments are very laudable and just. For certainly the most profound respect and reverence are due to the supreme power; because it cometh from God, and is entirely appointed for the good of the publick: Besides, it is evident, that an authority not respected according to the full extent of his commission, must thereby either become useless, or at least very much limited in the good effects, which ought to flow from it. But in the times of paganism these honours and homages, though just and reasonable in themselves, were often carried too får; the christian being the only religion, that has known how to keep within bounds in that particular. \* We honour the emperor, said Tertullian in the name of all the Christians; but in such a manner, as is lawful for us, and proper for him; that is, as a man, who is next after God in rank and authority, from whom he has received all that he is, and whatever he has, and who knows no superior but God alone. For this reason

<sup>(</sup>b) Plut. in Themist. p. 125. ad Princ. indoc, p. 786. (i) Plin. in Paneg. Traj.

<sup>\*</sup> Colimus Imperatorem, fic, quomodo & nobis licet, & ipsi expedit; folo Deo minorem. Tertul. L. ad ut hominem à Deo secundum, & Scap.

he calls in another place the emperor a fecond majefty, inferior

to nothing but the first: (k) Religio fecunda majestatis.

Among the Assyrians, and more particularly among the Persians, the prince used to be stiled, The great king, the king of kings. Two reasons might induce those princes to take that oftentatious title. The one, because their empire was formed of many conquered kingdoms, all united under one head: The other, because they had several kings, their vassals, either in their court or dependent upon them.

father to son, and generally to the eldest. When an heir to the crown was born, all the empire testified their joy by sacrifices, feasts, and all manner of publick rejoicings; and his birth-day was thenceforward an annual festival, and day of so-

Templey for all the Perfians.

(m) The manner of educating the future mafter of the empire is admired by Plato, and recommended to the Greeks as

a perfect model for a prince's education

He was never wholly committed to the care of the nurse, who generally was a woman of mean and low condition: But from among the eunuchs, that is, the chief officers of the houshold, some of the most approved merit and probity were chosen, to take care of the young prince's person and health, till he was seven years of age, and to begin to form his manners and behaviour. He was then taken from them, and put into the hands of other masters, who were to continue the care of his education, to teach him to ride as soon as his strength

would permit, and to exercise him in hunting.

At fourteen years of age, when the mind begins to attain fome maturity, four of the wifest, and most virtuous men of the state, were appointed to be his preceptors. The sirst, says Plato, taught him magick, that is, in their language, the worship of the gods according to their ancient maxims, and the laws of Zoroaster, the son of Oromasus; he also instructed him in the principles of government. The second was to accustom him to speak truth, and to administer justice. The third was to teach him hot to be overcome by pleasures, that he might be truly a king, and always free, master of himself and his desires. The fourth was to fortify his courage against fear, which would have made him a slave, and to inspire him with a hoble and prudent assurance, so necessary for those that are born to command. Each of these governors excelled in his way, and was eminent in that part of education assigned to him. One was particularly distinguished for his knowledge in religion,

(h) Apolog. c. i. p. 35. (1) Plat. in Alcib. c. i. p. 121. (m) Ibid.

gion, and the art of governing; another for his love of truth and justice; this for his moderation and abilinence from pleafures; that for a superior strength of mind, and uncommon

intrepidity.

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I do not know, whether such a diversity of masters, who, without doubt, were of different tempers, and perhaps had different interests in view, was proper to answer the end proposed; or whether it was possible, that four men should agree together in the same principles, and harmoniously pursue the same end. Probably, the reason of having so many was, that they apprehended it impossible to find any one person possessed of all the qualities they judged necessary for giving a right education to the presumptive heir of the crown; so great an idea had they, even in those corrupt times, of the importance of a prince's education.

Be this as it will, all this care, as Plato remarks in the fame place, was frustrated by the luxury, pomp, and magnificence, with which the young prince was surrounded; by the numerous train of attendants, that paid him a fervile submission; by all the appurtenances and equipage of a voluptuous and effeminate life, in which pleasure, and the inventing of new diversions, seemed to engross all attention; dangers which the most excellent disposition could never surmount. The corrupt manners of the nation therefore quickly debauched the prince, and drew him into the reigning pleasures, against which no educa-

tion is a sufficient defence.

The education here spoken of by Plato, can relate only to the children of Artaxerxes, surnamed Longimanus, the son and successor of Xerxes, in whose time lived Alcibiades, who is introduced in the dialogue, from whence this observation is taken. For Plato, in another passage, which we shall cite hereaster, informs us, that neither Cyrus, nor Darius, ever thought of giving the princes, their sons, a good education; and what we find in history concerning Artaxerxes Longimanus, gives us reason to believe, that he was more careful than his predecessors in the point of educating his children; but was not much imitated in that respect by his successors.

SECT. II, The publick council, wherein the affairs of state are considered.

As absolute as the regal authority was among the Persians, yet was it, in some measure, kept within bounds by the establishment of this council, appointed by the state; a council, which consisted of seven of the princes, or chief lords, of the nation, no less distinguished for their wisdom and abilities,

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than for their extraction. We have already feen the origin of this establishment in the conspiracy of the seven Persian noblemen, who entered into an association against Smerdis, the Ma-

gian, and killed him.

The scripture relates, that Ezra was sent into Judæa, in the name, and by the authority of king Artaxerxes and his seven counsellors: (n) From before the king and his seven counsellors. The same scripture, a long time before this, in the reign of Darius, otherwise called Ahasuerus, who succeeded the Magian, informs us, that these counsellors were well versed in the laws, ancient customs, and maxims of the state; that they always attended the prince, who never transacted any thing, or determined any affair of importance without their advice.

This last passage gives room for some reflections, which may very much contribute to the knowledge of the genius and cha-

racter of the Perfian government.

In the first place, the king there spoken of, that is, Darius, was one of the most celebrated princes that ever reigned in Persia, and one of the most deserving, on account of his wisdom and prudence; though he had his failings. It is to him, as well as to Cyrus, that the greatest part of those excellent laws are ascribed, which have ever fince subsisted in that country, and have been the foundation and standard of their government. Now this prince, notwithstanding his extraordinary penetration and ability, thought he stood in need of counsel; nor did he apprehend, that the joining a number of affiftants to himself, for the determination of affairs, would be any discredit to his own understanding: By which proceeding, he really shewed a superiority of genius which is very uncommon, and supposes a great fund of merit. For a prince of slender talents, and a narrow capacity, is generally full of himself; and the less understanding he has, the more obstinate and untractable he generally is. He thinks it want of respect, to offer to discover any thing to him which he does not perceive; and is affronted, if you feem to doubt that he, who is supreme in power, is not the same in penetration and understanding. But Darius had a different way of thinking, and did nothing without counsel and advice : Illorum faciebat cuncta confilio.

Secondly, Darius, however absolute he was, and how jealous soever he might be of his prerogative, did not think he derogated from either, when he instituted that council; for the council did not at all interfere with the king's authority of ruling and commanding, which always resides in the person of the prince, but was confined entirely to that of reason, which

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confisted in communicating and imparting their knowledge and experience to the king. He was perfuaded, that the noblest character of fovereign power, when it is pure, and has neither degenerated from its origin, nor deviated from its end. is to govern by the laws; to make them the rule of his will? and defire; and to think nothing allowable for him, which A Carrie of Congress of Congre they prohibit.

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In the third place, this council, which every where accompanied the king, was a perpetual flanding council, confisting of the greatest men, and the best heads in the kingdom; who, under the direction of the fovereign, and always with a dependency upon him, were in a manner the fource of publick order, and the principle of all the wife regulations and tranfactions at home and abroad. Upon this council the king difcharged himself of several weighty cares, which he must other. wife have been over-burdened with; and by them he likewife executed whatever had been resolved on. It was by means of this standing council, that the great maxims of the state were preserved; the knowledge of its true interest perpetuated; affairs carried on with harmony and order; and innovations, errors, and overfights, prevented. For in a publick and general council things are discussed by unsuspected persons; all the ministers are mutual inspectors of one another; all their knowledge and experience in publick matters are united together; and they all become equally capable of every part of the administration; because, though as to the executive part, they: move only in one particular sphere of business; yet they are obliged to inform themselves in all affairs relating to the pub. lick, that they may be able to deliver their opinions in a judicious manner.

The fourth and last resection I have to make on this head is, that we find it mentioned in scripture, that the persons of which this council confided, were thoroughly acquainted with the

cultoms, laws, maxims, and rights of the kingdom.

Two things, which, as the scriptures inform us, were practiled by the Persians, might very much contribute to instruct the king and his council in the methods of governing with wildom and prudence. (o) The first was, their having publick registers, wherein all the prince's edicts and ordinances; all the privileges granted to the people, and all the favours conferred upon particular persons, were entered and recorded. (p) The second was, the annals of the kingdom, in which all 

<sup>(</sup>p) Ibid. iv. 15. and Efth. vi. 1. (0) I Ef. v. 17. and vi. 2. Regimur à te, & subjecti tibi, sed quemadmodum legibus, sumus. Plin Paneg. Traj.

the events of former reigns, all resolutions taken, regulations established, and services done by any particular persons, were exactly entered. These annals were carefully preserved, and frequently perused both by the kings and the ministers, that they might acquaint themselves with times past; might have a true and clear idea of the state of the kingdom; avoid an arbitrary, unequal, uncertain conduct; maintain an uniformity in the course of assairs; and, in short, acquire such light from the perusal of these books, as should qualify them to govern the state with wisdom.

SECT. III. The administration of justice.

The throne is a tribunal, and the fame thing. The throne is a tribunal, and the fovereign power is the highest authority for administring justice. God bath made you king over his people (said the queen of Sheba to Solomon) to the end that you should judge them, and render justice and judgment unto them. God hath made every thing subject to princes, to put them into a condition of fearing none but him. His design, in making them independent, was to give them the more inviolable attachment to justice. That they might not excuse themselves on pretence of inability, or want of power, he has delegated his whole power unto them; he has made them masters of all the means requisite for the restraining injustice and oppression, that iniquity should tremble in their presence, and be incapable of hurting any persons whatsoever.

But what is that justice which God hath put into the hands

But what is that justice which God hath put into the hands of kings, and whereof he hath made them depositaries? Why, it is nothing else but order; and order confists in observing an universal equity, and that force do not usurp the place of law; that one man's property be not exposed to the violence of another; that the common band of society be not broken; that artisce and fraud may not prevail over innocence and simplicity; that all things may rest in peace under the protection of the laws; and the weakest among the people may find his sanc-

tuary in the publick authority.

(q) We learn from Josephus, that the kings of Persia used to administer justice in their own persons. And it was to qualify them for the due discharge of this duty, that care was taken to have them instructed from their tenderest youth, in the knowledge of the laws of their country; and that in their publick schools, as we have already mentioned in the history of Cyrus, they were taught equity and justice, in the manner as rhetorick and philosophy are taught in other places.

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These are the great and essential duties of the regal dignity. Indeed it is reasonable, and absolutely necessary, that the prince be affifted in the execution of that august function, as he is in others: But to be assisted, is not to be deprived, or dispossessed. He continues judge, as long as he continues king, he communicates his authority, yet does he not refign or divide it. It is therefore absolutely necessary for him to bestow some time upon the Rudy of equity and justice; not that he need enter into the whole detail of particular laws, but only acquaint himself with the principal rules and maxims of the law of his country, that he may be capable of doing justice, and of speaking wisely upon important points. For this reafon, the kings of Persia never ascended the throne, till they had been for some time under the care and instruction of the Magi, who were to teach them that science whereof they were the only mafters and professors, as well as of theology.

Now fince to the fovereign alone, is committed the right of administering justice; and that within his dominions there is no other power of administering it, than what is delegated by him; how greatly does it behave him to take care, into what hands he commits a part of so great a trust; to know whether those he places so near the throne, are worthy to partake of such a prerogative; and industriously to keep all such at a distance from it, as he judges unworthy? We find that in Persia, their kings were extremely careful to have justice rendered with integrity and impartiality. (r) One of their royal judges (for so they called them) having suffered himself to be corrupted by bribery, was condemned by Cambyses to be put to death without mercy, and to have his skin put upon the seat where he used to sit and give judgment, and where his son, who succeeded him in his office, was to sit, that the very place, whence

he gave judgment, should remind him of his own duty.

(x) Their ordinary judges were taken out of the class of old men, into which none were admitted till the age of fifty years; to that a man could not exercise the office of a judge before that age, the Persians being of opinion, that too much maturity could not be required in an employment which disposed of the fortunes, reputations, and lives of their fellow-citizens.

(1) Amongst them, it was not lawful either for a private person to put any of his slaves to death, or for the prince to inflict capital panishment upon any of his subjects for the first offence; because it might rather be considered as an effect of L 2

human weakness and frailty, than of a confirmed malignity of mind.

The Persians thought it reasonable to put the good as well as the evil, the merits of the offender as well as his demerits, into the scales of justice: Nor was it just, in their opinion, that one single crime should obliterate all the good actions a man had done during his life. (u) Upon this principle it was, that Darius, having condemned a judge to death for some prevarication in his office, and afterwards calling to mind the important services he had rendered both the state and the royal family, revoked the sentence at the very moment of its going to be executed, (w) and acknowledged, that he had pronounced

it with more precipitation than wisdom.

But one important and effential rule which they observed in their judgments, was, in the first place, never to condemn any person without bringing his accuser to his face, and without giving him time, and all other means necessary, for defending himself against the articles laid to his charge: And in the second place, if the person accused was found innocent, to inflict the very fame punishment upon the accuser, as the other was to have fuffered, had he been found guilty. (x) Artaxerxes gave a fine example of the just rigour which ought to be exercised on such occasions. One of the king's favourites, ambitious of getting a place possessed by one of his best officers, endeavoured to make the king suspect the fidelity of that officer; and to that end, fent informations to court full of calumnies against him, persuading himself that the king, from the great credit he had with his majesty, would believe the thing upon his bare word, without farther examination. For fuch is the general character of calumniators. They are afraid of evidence and light; they make it their bufiness to shut out the innocent from all access to the prince, and thereby put it out of their power to vindicate themselves. The officer was imprisoned; but he defired of the king, before he was condemned, that his cause might be heard, and his accusers ordered to produce their evidence against him. The king did fo: And as there was no proof but the letters which his enemy had writ against him, he was cleared, and his innocence fully justified by the three commissioners that fat upon his trial; all the king's indignation fell upon the perfidious accuser, who had thus attempted to abuse the favour and confidence of his royal mafter. This prince, who was very wife, and knew that one of the true figns of a prudent government, was to have the subjects.

<sup>(</sup>u) Herod. l. vii. c. 194.

 <sup>(</sup>w) Γνοὺς ὡς ταχύτερα αὐτὸς ἢ σοφώτεςα
 (x) Diod. i. xv. p. 333—336.

subjects stand more in sear of the \* laws, than of informers, would have thought, that to have acted otherwise than he did, would have been a direct violation of the most common rules of + natural equity and humanity; it would have been opening a door to envy, hatred, calumny, and revenge, it would have been exposing the honest simplicity of good and faithful subjects to the cruel malice of detestable informers, and arming these with the sword of publick authority: In a word, it would have been divesting the throne of the most noble privilege belonging to it, namely, of being a fanctuary for inno-

cence and justice, against violence and calumny.

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(y) There is upon record a still more memorable example of firmness and love of justice, in another king of Persia, before Artaxerxes; in him, I mean, whom the scripture calls Ahasuerus, and who is thought to be the same as Darius, the fon of Hystaspes, from whom Haman had, by his earnest solicitations, extorted that fatal edict, which was calculated to exterminate the whole race of the Jews throughout the Perfian empire in one day. When God had, by the means of Esther, opened his eyes, he made hafte to make amends for his fault, not only by revoking his edict, and inflicting an exemplary punishment upon the impostor who had deceived him; but, which is more, by a publick acknowledgment of his error, which should be a pattern to all ages, and to all princes, and teach them, that far from debasing their dignity, or weakening their authority thereby, they procure them both the more After declaring, that it is but too common for carespect. lumniators to impose, by their misrepresentations and craftiness, on the goodness of their princes, whom their natural fincerity induces to judge favourably of others; he is not ashamed to acknowledge, that he had been so unhappy as to fuffer himself to be prejudiced by such means against the Jews, who were his faithful subjects, and the children of the most high God, through whose goodness he and his ancestors had attained to the throne.

(2) The Persians were not only enemies of injustice, as we have now shewn; but also abhorred lying, which always was deemed amongst them as a mean and infamous vice. What they esteemed most pitiful, next to lying, was to live upon trust, or by borrowing. Such a kind of life seemed to them idle, ig-

(y) Efth. c. iii, &c. (z) Herod. 1. i. c. 138.

Mon jam delatores, sed leges timentur. Plin. in Paneg. Traj. Princeps, qui delatores non cas-

nominious, servile, and the more despicable, because it makes people liars.

### SECT. IV. The care of the provinces.

It feems to be no difficult matter to maintain good order in the metropolis of a kingdom, where the conduct of the magistrates and judges is nearly inspected; and the very fighs of the throne is capable of keeping the subjects in awe. The case is otherwise with respect to the provinces, where the distance from the sovereign, and the hopes of impunity, may occasion many misdemeanours on the part of the magistrates and officers, as well as great licentiousness and disorder on that of the people. In this the Persian policy exerted itself with the greatest care; and, we may also say, with the greatest success.

The Persian empire was divided into an hundred and twenty-seven governments, the governors whereof were called satrapæ. Over them were appointed three principal ministers, who inspected their conduct, to whom they gave an account of all the affairs of their several provinces, and who were afterwards to make their report of the fame to the king. was Darius the Mede, that is, Cyaxares, or rather Cyrus, in the name of his uncle, who put the government of the empite into this excellent method. These satrapæ were, by the very design of their office, each in his respective district, to have the same care and regard for the interests of the people, as for those of the prince: For it was a maxim with Cyrus, that no difference ought to be admitted between these two interests, which are necessarily linked together; fince neither the people can be happy, unless the prince is powerful, and in a condition to defend them; nor the prince truly powerful, unless his people be happy.

These satrapæ being the most considerable persons in the kingdom, Cyrus assigned them certain funds and revenues proportionable to their station and the importance of their employments. He was willing they should live nobly in their respective provinces, that they might gain the respect of the nobility and common people within their jurisdiction; and for that reason their retinue, their equipage, and their table, should be answerable to their dignity, yet without exceeding the bounds of prudence and moderation. He himself was their model in this respect, as he desired they should be to all persons of distinguished rank within the extent of their authority:

<sup>\*</sup> Authors differ about the number of governments or provinces. Xenoph. Cyrop. 1. viii, p. 229, 232.

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So that the fame order, which reigned in the prince's court, might likewise proportionably be observed in the courts of the fatrapæ, and in the noblemen's families. And to prevent, as far as possible, all abuses, which might be made of so extenfive an authority as that of the fatrapæ, the king referred to himself alone the nomination of them, and caused the governors of places, the commanders of the troops, and other such like officers, to depend immediately upon the prince himself; from whom alone they were to receive their orders and infirmetions, that, if the fatrapæ were inclined to abuse their power, they might be sensible those officers were so many overseers and cenfors of their conduct. And, to make this correspondence, by letters, the more fure and expeditious, the king caused post-houses to be erected throughout all the empire, and appointed couriers, who travelled night and day, and made wonderful dispatch. But I shall speak more particularly on this article at the end of this section, that I may not break in upon the matter in hand.

Notwithstanding all this, the care of the provinces was not entirely left to the fatrapæ and governors: The king himself took cognizance of them in his own person, being persuaded, that the governing only by others, is but to govern by halves. An officer of the houshold was ordered to repeat these words to the king every morning, when he waked: (a) Rife, Sir, and think of discharging the duties, for which Oromasdes has placed you upon the throne. Oromaides was the principal god, ancier thy worshipped by the Persians. A good prince, says Plutarch in the account he gives of this custom, has no occasion for an officer to give him this daily admonition: His own heart, and

the love he has for his people, are sufficient monitors.

(b) The king of Persia thought himself obliged, according to the ancient custom established in that country, from time to time personally to vifit all the provinces of his empire; being perfuaded, as Pliny fays of Trajan, that the most folid glory, and the most exquisite pleasure, a good prince can enjoy, is from time to time to let the people fee their common father; to reconcile the diffensions and mutual animofities of rival cities; to calm commotions or feditions among the people, and that not so much by the dint of power and severity, as by rea-L 4

(a) Plut, ad Prin. indoct. p. 780.

(b) Xenoph. in Occonom. p. 228.

<sup>\*</sup> Reconciliare zemulas civitates, oportuerit; postremò velocissimi fi-tumentesque populos non imperio ma- deris more omnia invisere, omnia augis quam ratione compescere, interce dire, & undecumque invocatum, fla-dere iniquitatibus magistratuum, in-Edumque reddere quicquid fieri non | Plin. in Panegyr, Traj.

fon and temper; to prevent injustice and oppression in magiftrates; and cancel and reverse whatever has been decreed against law and equity: In a word, like a beneficent planet, to shed his falutary influences universally, or rather like a kind of divinity, to be present every where, to see, to hear, and know every thing, without rejecting any man's petition or complaint.

When the king was not able to visit the provinces himself, he sent, in his stead, some of the greatest men of the kingdom, such as were the most eminent for wisdom and virtue. These persons were generally called the eyes and ears of the prince, because by their means he saw and was informed of every thing. When these, or any other of his great ministers, or the members of his council, were said to be the eyes and ears of the prince, it was at once an adomination to the king, that he had his ministers, as we have the organs of our senses, not that he should he still and be idle, but act by their means; and to the ministers, that they ought not to act for themselves, but for the king their head, and for the advantage of the whole body

politick.

The particular detail of affairs, which the king, or the commissioners appointed by him, entered into, is highly worth? of admiration, and shews how well they understood in those days, wherein the wisdom and ability of governors confift. The attention of the king and his ministers was not only employed upon great objects, as war, the revenue, justice and commerce; but matters of less importance, as the fecurity and beauty of towns and cities, the convenient habitation of the inhabitants, the reparations of high roads, bridges, causeways, the keeping of woods and forests from being laid waste and destroyed, and above all, the improvement of agriculture, and the encouraging and promoting of all forts of trades, even to the lowest and meanest of handicraft employments; every thing in short came within the sphere of their policy, and was sthought to deserve their care and inspection. And indeed, whatever belongs to the subjects, as well as the subjects themfelves, is a part of the trust committed to the head of the commonwealth, and is entitled to his care, concern, and activity. His love for the commonweal is univerfal. • It extends itfelf to all matters, and takes in every thing: It is the support of private persons, as well as of the publick. Every province, every city, every family has a place in his heart and affections. Every thing in the kingdom has a relation to, and concerns him; every thing challenges his attention and regard.

<sup>\*</sup> Is, cui curae sont universa, nullum non reip, partem canquam foi mutrit; Senec, ib. de Clem, crxiir.

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(e) I have already faid, that agriculture was one of the main things, on which the Persians bestowed their care and attention. Indeed, one of the prince's first cares was, to make hufbandry flourish; and those fatrage, who provinces were the best cultivated, had the most of his favour. And as there were offices erected for the regulation of the military part of the government; fo were there likewise for the inspecting their rural labours and economy. For these two employments had a near relation; the bufiness of the one being to guard the country, and the other to cultivate it. The prince protected both almost with the same degree of affection; because both concurred, and were equally necessary for the publick good. For if the lands cannot be cultivated without the aid and protection of armies for their defence and security; so neither canthe foldiers on the other hand be fed and maintained without the labour of the husbandmen, who cultivate the ground. It was with good reason therefore, that the prince, since it was impossible for himself to see into every thing, caused an exact account to be given him, how every province and canton was cultivated; that he might know, whether each country brought forth abundantly fuch fruits, as it was capable of producing ; that he descended so far into those particulars, as Xenophon' remarks of Cyrus the younger, as to inform himself, whether the private gardens of his subjects were well kept, and yielded plenty of fruit; that he rewarded the super-intendants and overseers, whose provinces or cantons were the best cultivated, and punished the laziness and negligence of those idle persons, who did not labour and improve their grounds. Such a care as this is by no means unworthy of a king, as it naturally tends to propagate riches and plenty throughout his kingcom, and to beget a spirit of industry amongst his subjects, which is the furest means of preventing that increase of drones and idle fellows, that are such a burden upon the publick, and a dishonour to the state:

(d) Xenophon, in the next passage to this I have now cited, puts into the mouth of Socrates, who is introduced as a speaker therein, a very noble encomium upon agriculture, which he represents as the employment in the world the most worthy of men's application, the most ancient, and the most suitable to their nature; as the common nurse of persons of all ages and conditions of life; as the source of health, strength, plenty, riches, and a thousand soher delights and honest pleasures; as the mistress and school of sobriety, temperance, justice, religion; and, in a word, of all kinds of virtues both civil and

L 5 (c) Xenoph. Oecon, p. 827-830. (d.) Ibid, p. 830-833.

military;

military. After which he relates the fine faying of Lyfander the Lacedæmonian, who, as he was walking at Sardis with the younger Cyrus, hearing from that prince's own mouth, that he himself had planted several of the trees he was looking at, made the following answer: That the world had reason to extol the happiness of Cyrus, whose virtue was as eminent as his fortune; and who, in the midst of the greatest affluence, splendor, and magnificence, had yet preserved a taste so pure and so conformable to right reason. (e) Cum Cyrus respondisset, Ega ista sum dimensus, mei sunt ordines, mea descriptio, multæ etiam istarum arborum meâ manu sunt satæ: tum Lysandrum, intuentem ejus purpuram, & nitorem corporis, ornatumque Persicum multo auro. multisque gemmis, dixisse: \* RECTE VERO TE, CYRE, BEATUM FERUNT, QUONIAM VIRTUTI TUÆ FORTUNA CONJUNCTA. EST. How much it is to be wished, that our young nobility, who, in the time of peace, do not know how to employ themselves, had the like taste for planting and agriculture, which furely, after such an example as that of Cyrus, should be thought no dishonour to their quality; especially if they would consider, that for several ages it was the constant employment of the bravest and most warlike people in the world! The reader may eafily perceive, that I mean the ancient Romans.

#### The invention of posts and couriers

(f) I promised to give some account in this place of the invention of posts and couriers. This invention is ascribed to Cyrus; nor indeed can I find any mention of fuch an establishment before his time. As the Persian empire, after its last conquests, was of a vast extent, and Cyrus required, that all his governors of provinces, and his chief commanders of his troops, should write to him, and give an exact account of every thing that passed in their several districts and armies; in order to render that correspondence the more sure and expeditious, and to put himself into a condition of receiving speedy intelligence of all occurrences and affairs, and of fending his orders thereupon with expedition, he caused post houses to be built,. and messengers to be appointed in every province. Having computed how far a good horse, with a brisk rider, could go in a day, without being spoiled, he had stables built in proportion at equal distances from each other, and had them fur-

<sup>(</sup>e) Cic. de fenect. num. 59.

<sup>(</sup>f) Xen. Cyrop. 1. viii. p. 232.

in e sudaspossie. They art worthy,

<sup>\*</sup> In the original Greek there is still Cyrus, of that happiness thou art pof-or other energy. Aixaing moi dousic, fessed of; because with all thy affluence \* Kuge: eddaiman estate dyadoc rae and prosperity thou art also virtuous.

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nished with horses, and grooms to take care of them. At each of these places he likewise appointed a post-master, to receive the packets from the couriers as they arrived, and give them to others; and to take the horses that performed their stage, and to find fresh ones. Thus the post went continually night and day, with extraordinary speed: Nor did either rain or fnow, heat or cold, or any inclemency of the feason, interrupt its progress. (g) Herodotus speaks of the same fort of couriers in the reign of Xerxes.

These couriers were called in the Persian language, "Aylagos". The superintendency of the posts became a considerable employment. (b) Darius, the last king of the ancient Persians, had it before he came to the crown. Xenophon takes notice, that this establishment subsisted in his time; which perfectly agrees with what is related in the book of Efther, concerning the edict published by Ahasuerus in favour of the Jews: Which edict was carried through that vast empire with a rapidity that would have been impossible, without these posts erected by

The world is justly furprised to find, that this establishment of posts and couriers, first invented in the east by Cyrus, and continued for so many ages afterwards by his successors, especially confidering the ufefulness of it to a government, should never be imitated in the west, particularly by people so expert

in politicks, as the Greeks and the Romans.

It is more aftonishing, that, where this invention was put. in execution, it was not farther improved, and that the use of it was confined only to affairs of state, without considering the many advantages the publick might have reaped from it, by facilitating a mutual correspondence, as well as the business of merchants and tradesmen of all kinds; by the expedition it would have procured to the affairs of private persons; the difpatch of journeys which required hafte; the eafy communication between families, cities and provinces; and by the fafety and conveniency of remitting money from one country to another. It is well known what difficulty people at a distance had then, and for many ages afterwards, to communicate any news, or to treat of affairs together; being obliged either to fend a servant on purpose, which could not be done without

(g) Her. 1. viii. c. 98. (b) Plut. I. i. de fortun. Alex. p. 326. & in vir. Alex. p. 674. ubi pro 'Acyarons, legendum Acarons.

\* Aysagot is derived from a word aysagosts, compessere, cogere: and which in that language fignifies a service rendered by compulsion. It is from Suidas they were likewise caked a lende.

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great charge and loss of time; or to wait for the departure of some other person, that was going into the province or country, whither they had letters to send; which method was liable to

numberless disappointments, accidents and delays.

At present we enjoy this general conveniency at a small expence; but we do not thoroughly consider the advantage of it; the want whereof would make us fully sensible of our happiness in this respect. France is indebted for it to the university of Paris, which I cannot forbear observing here: I hope the reader will excuse the digression. The university of Paris, being formerly the only one in the kingdom, and having great numbers of scholars resorting to her from all parts of the kingdom, did, for their sakes and conveniency, establish messengers, whose business was, not only to bring cloaths, filver and gold for the students, but likewise to carry bags of law-proceedings, informations and inquests; to conduct all forts of persons, indifferently, to, or from Paris, finding them both horses and diet; as also to carry letters, parcels and packets for the publick, as well as the university.

In the university-registers of the four nations, as they are called, of the faculty of arts, these messengers are often stilled. Nuntii voluntes, to signify the great speed and dispatch they

were obliged to make.

The state then is indebted to the university of Paris for the invention and establishment of these messengers and letter-carriers. And it was at her own charge and expence that she crected these offices; to the satisfaction both of our kings and the publick. She has moreover maintained and supported them since the year 1576, against all the various attempts of the Farmers, which has cost her immense sums. For there never were any ordinary royal messengers, till Henry III. sirst established them in the year 1576, by his edict of November, appointing them in the same cities as the university had theirs in, and granting them the same rights and privileges, as the kings, his predecessors, had granted the messengers of the university.

The university never had any other fund, or support, than the profits arising from the post-office. And it is upon the foundation of the same revenue, that king Lewis XV. now on the throne, by his decree of the council of state, of the 14th of April 1719, and by his letters patent, bearing the same date, registered in parliament, and in the chamber of accompts, has ordained, that in all the colleges of the said university the students shall be taught gratis; and has to that end, for the time to come, appropriated to the university an eight-and-twentieth part of the revenue arising from the general lease or

220 farm of the posts and messengers of France; which eight-andtwentieth part amounted that year to the fum of one hundred

and eighty-four thousand livres, or thereabouts . .

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It is not therefore without reason, that the university, to whom this regulation has restored a part of her ancient lustre, reckons Lewis XV, as a kind of new founder, whose bounty has at length delivered her from the unhappy and shameful necessity of receiving wages for her labours; which in some measure dishonoured the dignity of her profession, as it was contrary to that noble, difinterested spirit, which becomes it. And indeed, the labour of mafters and professors, who instruct others, ought not to be given for nothing; but neither ough it to be fold. (i) Nec venire boc beneficium oportet, nec perire.

### SECT. V. Administration of the revenues.

HE prince is the fword and buckler of the flate; by him is the peace and tranquillity thereof fecured. But to enable him for these ends, he has occasion for arms, foldiers, arfenals, fortified towns, and fhips; and all thefe things require great expences. It is moreover just and reasonable, that the king have wherewithal to support the dignity of the crown, and the majesty of empire; as also to procure reverence and respect to his person and authority. These are the two principal reasons, that have given occasion for the exacting of tribute and imposition of taxes. As the publick advantage. and the necessity of defraying the expences of the state, have been the first causes of these burdens; so ought they likewise to be the constant standard of their use. Nor is there any thing in the world more just and reasonable than such impositions : fince every private person ought to think himself very happy, that he can purchase his peace and security at the expence of fo slender a contribution.

(k) The revenues of the Persian kings confisted partly in monies imposed upon the people, and partly in their being furnished with several of the products of the earth in kind; as corn, and other provisions, forage, horses, camels, or whatever rarities each particular province afforded. (1) Strabo relates, that the fatrape of Armenia fent regularly every year to the king of Persia, his master, twenty thousand young colts. By this we may form a judgment of the other levies in the several provinces. But we are to consider, that the tributes were only exacted from the conquered nations: For the natural

fubjects,

<sup>(</sup>i) Quintil, I. xii, c. 7. (k) Herod. 1. iii. c. 89-97. (1) Lib. xi. . About 8500 l. Sterling.

subjects, that is, the Persians, were exempt from all imposstions. Nor was the custom of imposing taxes, and of determining the sums each province was yearly to pay, introduced till the reign of Darius; at which time, the pecuniary impositions, as near as we can judge from the computation made by Herodotus, which is attended with great difficulties, amounted

to near forty-four millions French money \*.

(m) The place wherein was kept the publick treasure, was called in the Persian language Gaza. There were treasures of this kind at Susa, at Persepolis, at Pasargada, at Damascus, and other cities. The gold and silver were there kept in ingots, and coined into money, according as the king had occasion. The money chiefly used by the Persians, was of gold; and called Daricus, from the name of † Darius, who first caused them to be coined, with his image on one side, and an archer on the reverse. The Darick is sometimes also called Stater aureus, because the weight of it, like that of the Attick Stater, was two drachms of gold, which were equivalent to twenty drachms of silver, and consequently were worth ten livres of French money.

(n) Besides these tributes, which were paid in money, there was another contribution made in kind, by furnishing victuals and provisions for the king's table and houshold, grain, forage, and other necessaries for the subsistence of his armies, and horses for the remounting of his cavalry. This contribution was imposed upon the six-score satrapies, or provinces, each of them surnishing such a part as they were severally taxed at. Herodotus observes, that the province of Babylon, the largest and wealthiest of them all, did alone surnish the whole contribution for the space of sour months, and consequently bore a third part of the burden of the whole imposition, whilst all the rest of Asia together did but contribute the other two-thirds.

By what has been already faid on this subject, we see the kings of Persia did not exact all their taxes and impositions in money, but were content to levy a part of them in money, and to take the rest in such products and commodities as the several provinces afforded; which is a proof of the great wisdom, moderation, and humanity of the Persian government. Without doubt they had observed, how difficult it often is for the people, especially in countries at a distance from commerce, to convert their goods into money without suffering great loss; whereas nothing can tend so much to the rendering of taxes

<sup>(</sup>m) Q. Curt. l. iii. c. 12. (n) Her. l. iii. c. 91-97, & l. i. c. 192.

<sup>\*</sup> About two millions sterling. | Cyanares, is supposed to have been the. † Darius the Mede, otherwise called first who caused this money to be coined.

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eafy, and to shelter the people from vexation and trouble, as well as expense, as the taking in payment from each country such fruits and commodities as that country produceth; by which means the contribution becomes easy, natural, and equitable.

(o) There were likewise certain cantons assigned and set apart for the maintaining of the queen's toilet and wardrobe; one for her girdle, another for her veil, and so on for the rest of her vestments: And these cantons, which were of a great extent, since one of them contained as much ground as a man could walk over in a day; these cantons, I say, took their names from their particular use, or part of the garments to which they were appropriated; and were accordingly called, one the queen's girdle, another the queen's veil, and so on. In Plato's time, the same custom continued among the Persians.

(p) They way of the king's giving pensions in those days to such persons as he had a mind to gratify, was exactly like what I have observed concerning the queen. We read, that the king of Persa assigned the revenue of sour cities to Themistocles; one of which was to supply him with wine, another with bread, the third with meats for his table, and the sourth with his cloaths and surniture. (q) Before that time, Cyrus had acted in the same manner with Pytharchus of Cyzicus, for whom he had a particular consideration, and to whom he gave the revenue of seven cities. In sollowing times, we find many instances of a like nature.

# ARTICLE H.

THE people of Asia in general were naturally of a warlike disposition, and did not want courage; but in time they all grew esseminate, through luxury and pleasure. When I say all, I must be understood to except the Persians, who even before Cyrus, as well as in his reign, had the reputation of being a people of a very military genius. The situation of their country, which is rugged and mountainous, might be one reason of their hard and frugal manner of living; which is a thing of no little importance for the forming of good soldiers. But the good education which the Persians gave their youth, was the chief cause of the courage and martial spirit of that people.

With respect therefore to the manners, and particularly to the article which I am now treating of, we must make some

<sup>(</sup>e) Plut. in Alcib. c. i. p. 123.

<sup>(</sup>p) Plut. in Themift. p. 127.

distinction between the different nations of Asia. So that in the following account of military affairs, what perfection and excellence you find in the rules and principles of war, is to be applied only to the Persians, as they were in Cyrus's reign; the rest belongs to the other nations of Asia, the Assyrians, Babylonians, Medes, Lydians, and to the Persians likewise after they had degenerated from their ancient valour, which happened not long after Cyrus, as will be shewn in the sequel.

# I. Their entrance into the fervice, or into military discipline.

(r) The Persians were trained up to the service from their tender years, by passing through different exercises. Generally speaking, they served in the armies, from the age of twenty to sifty years. And whether they were in peace or war, they always were swords, as our gentlemen do, which was never practised among the Greeks or the Romans. They were obliged to list themselves at the time appointed; and it was esteemed a crime to desire to be dispensed with in that respect, as will be seen hereafter, by the cruel treatment given by Darius and Xerxes (s) to two young noblemen, whose fathers had desired, as a favour, that their sons might be permitted to stay at home,

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for a comfort to them in their old age,

(t) Herodotus speaks of a body of troops appointed to be the king's guard, which were called immortal, because this body, which consisted of ten thousand, perpetually subsisted, and was always complete; for as soon as any of the men died, another was immediately put into his place. The establishment of this body probably began with the ten thousand men sent for by Cyrus out of Persia to be his guard. They were distinguished from all the other troops by the richness of their armour, and still more by their singular courage. (u) Quintus Curtius mentions also this body of men, and another body besides, consisting of sisteen thousand, designed in like manner to be a guard to the king's person: The latter were called Doryphori, or the Lancers.

II. Their armour.

The ordinary arms of the Perfians were a fabre, or scymitar, acinaces, as it is called in Latin; a kind of dagger, which hung in their belt on the right side; a javelin, or half-pike, having a sharp-pointed iron at the end.

(r) Strab. l. xv. p. 734. Am. Mar. l. xxiii, sub finem. (s) Herod. 1. iv. & vi. Sen. de Ira, l. iii. c. 16 & 17. (t) Lib. vii. c. 83. (x) Lib. iii. c. 3.

It feems that they carried two javelins, or lances, one to fling, and the other to fight with. They made great use of the bow, and of the quiver in which they carried their arrows. The sling was not unknown amongst them; but they did not

It appears from several passages in ancient authors, that the Persians were no helmets, but only their common caps, which they called tiara's; this is particularly said of Cyrus the younger, (w) and of his army. And yet the same authors, in other places, make mention of their helmets; from whence we must conclude, that their custom had changed according to

The foot for the most part wore cuirasses made of brass, which were so artificially fitted to their bodies, that they were no impediment to the motion and agility of their limbs; no more than the vambraces, or other pieces of armour, which covered the arms, thighs and legs of the horsemen. Their horses themselves for the most part had their faces, breasts and stanks covered with brass. These were what are called equi cataphracii, barbed horses.

Authors differ very much about the form and fashion of their shields. At first they made use of very small and light ones; made only of twigs of ofier, gerra. But it appears from several passages, that they had also shields of brass, which were of a great length.

We have already observed, that in the first ages the lightarmed soldiers, that is, the archers, slingers, Sc. composed the bulk of the armies amongst the Persians and Medes. Cyrus, who had found by experience, that such troops were only sit for skirmishing, or sighting at a distance, and who thought it most advantageous to come directly to close sight; he, I say, for these reasons, made a change in his army, and reduced those light-armed troops to a very sew, arming the far greater number at all points, like the rest of the army.

### III. Chariots armed with scythes.

(x) Cyrus introduced a confiderable change likewise with respect to the chariots of war. These had been in use a long while before his time, as appears both from Homer and the sacred writings. These chariots had only two wheels, and were generally drawn by sour horses a-breasts, with two men in each; one of distinguished birth and valour, who sought; and the other only for driving the chariot. Cyrus thought this method, which

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<sup>(</sup>w) De exped, Cyr. l. i. p. 263. (x) Xen, Cyr. l. vi. p. 152.

which was very expensive, was but of little fervice; fince, for the equipping of three hundred chariots, were required twelve hundred horses and six hundred men, of which there were but three hundred who really fought, the other three hundred, though all men of merit and distinction, and capable of doing great service, if otherwise employed, serving only as charioteers or drivers. To remedy this inconvenience, he altered the form of the chariots, and doubled the number of the fighting men that rode in them, by putting the drivers into a

He caused the wheels of the chariots to be made stronger, that they should not be so easily broken; and their axle-trees to be made longer, to make them the more sirm and steady. At each end of the axle-tree he caused scythes to be fastened that were three seet long, and placed horizontally; and caused other scythes to be fixed under the same axle-tree with their edges turned to the ground, that they might cut in pieces men, or horses, or whatever the impetuous violence of the chariots should overturn. (y) It appears from several passages in authors, that in after-times, besides all this, they added two long iron spikes at the end of the pole, in order to pierce whatever came in the way; and that they armed the hinder part of the chariot with several rows of sharp knives to hinder any one from mounting behind.

These chariots were in use for many ages in all the eastern countries. They were looked upon as the principal strength of the armies, as the most certain causes of the victory, and as an apparatus the most capable of all other to strike the ene-

my with consternation and terror.

But in proportion as the military art improved, the people found the inconveniencies of them, and at length laid them aside. For to reap any advantage from them, it was necessary to fight in vast large plains, where the soil was very even, and where there were no rivulets, gutters, woods, nor vineyards.

In after-times feveral methods were invented to render these chariots absolutely uscless. (2) It was enough to cut a ditch in their way, which immediately stopped their course. Sometimes an able and experienced general, as Eumenes in the battle which Scipio fought with Antiochus, would attack the chariots with a detachment of slingers, archers and spearmen, who spreading themselves on all sides, would pour such a storm of stones, arrows, and lances, upon them, and at the same time fall a shouting so loud with the whole army, that they terrified the horses of the chariots, and occasioned such a disorder and confusion

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confusion among them, as often made them turn about and run foul upon their own forces. (a) At other times they would render the chariots ineffectual and unactive, only by marching over the space, which separated the two armies, with an extraordinary swiftness, and advancing suddenly upon the enemy. For the strength and execution of the chariots proceeded from the length of their course, which was what gave that impetuosity and rapidity to their motion, without which they were but very feeble and insignificant. It was after this manner, that the Romans under Sylla, at the battle of Chæronea, defeated and put to slight the enemy's chariots by raising loud peals of laughter, as if they had been at the games of the Circus, and by crying out, that they should fend more.

#### IV. Their discipline in peace as well as war.

Nothing can be imagined more perfect, than the discipline and good order of the troops in Cyrus's reign, whether in peace or war.

The methods used by that great prince, as is sully related in Xenophon's Cyropædia, in order to form his troops by frequent exercises, to inure them to satigue by keeping them continually breathing and employed in laborious works, to prepare them for real battles by mock engagements, to fire them with courage and resolution by exhortations, praises and rewards; all this, I say, is a perfect model for all who have the command of troops, to which, generally speaking, peace and tranquillity become extremely pernicious; for a relaxation of discipline, which usually ensues, enervates the vigour of the soldiers; and their inaction blunts that edge of courage, which the motion of armies, and the approach of enemies, infinitely sharpen and excite. A wise prescience of the suture ought to make us prepare in time of peace whatever will be needful in time of war.

Whenever the Persian armies marched, every thing was ordered and carried on with as much regularity and exactness, as on a day of battle; not a soldier or officer daring to quit his rank, or remove from the colours. It was the custom amongst all Asiaticks, whenever they encamped, though but for a day or a night, to have their camp surrounded with pretty deep ditches. This they did to prevent being surprised by the enemy, and that they might not be forced to engage against their inclinations. (b) They usually contented themselves with co-

<sup>(</sup>a) Plur. in Syl. p. 463. (b) Diod. l. i. p. 24, 25.

In pace, ut sapiens, aptarit idonea bello. Hor. Saryr, ii. l. a.

vering their camp with a bank of earth dug out of these ditches; though sometimes they fortified them with good pallisadoes,

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and long stakes driven into the ground.

By what has been faid of their discipline in time of peace, and of their manner of marching and encamping their armies, we may judge of their exactness on a day of battle. Nothing can be more wonderful than the accounts we have of it in feveral parts of the Cyropædia. No fingle family can be better regulated, or pay a more speedy and exact obedience to the first fignal, than the whole army of Cyrus. He had long accustomed them to that prompt obedience, on which the success of all enterprizes depends. For what avails the best head in the world, if the arms do not act conformably, and follow its directions? At first he had used some severity, which is necesfary in the beginning, in order to establish a good discipline; but this feverity was always accompanied with reason, and tempered with kindness. The example of their \* leader, who was the first upon all duty, gave weight and authority to his discourse, and softened the rigour of his commands. alterable rule he laid down to himfelf, of granting nothing but to merit only, and of refusing every thing to favour, was a fure means of keeping all the officers attached to their duty, and of making them perpetually vigilant and careful. + For there is nothing more discouraging to persons of that profesfion, even to those who love their prince and their country, than to fee the rewards, to which the dangers they have undergone, and the blood they have spilt, entitle them, conferred upon others. Cyrus had the art of inspiring his common soldiers even with a zeal for discipline and order, by first inspiring them with a leve for their country, for their honour, and their fellow-citizens; and above all, by endearing himself to them, by his bounty and liberality. These are the true methods of establishing and supporting military discipline in its full force and vigour.

### V. Their order of battle.

As there were but very few fortified places in Cyrus's time, all their wars were little else but field expeditions; for which reason that wise prince sound out, by his own resection and experience, that nothing contributed more to victory, than a

Hift. lib. iii. cap 53.

<sup>\*</sup> Dux, cultu levi, capite intecto, desse laudem frenuis, folatium invalide exemplem empileus canadare | H.A. iii and a fuerunt. Tacite validis, exemplum omnibus oftendere. Tacit. Annal. I. xiii. c. 35.

numerous and good cavalry; and the gaining of one fingle pitched battle was often attended with the conquest of a whole-kingdom. Accordingly we see, that having found the Persian army entirely destitute of that important and necessary succour, he turned all his thoughts towards remedying that defect; and so far succeeded by his great application and activity, as to form a body of Persian cavalry, which became superior to that of his enemies, in goodness at least, if not in number.

(c) There were several breeds of horses in Persia and Media; but in the latter province, those of a place, called Nisea, were the most esteemed; and it was from thence the king's stable was surnished. We shall now examine what use they made of their cavalry and infantry.

The celebrated battle of Thymbræa may serve to give us a just notion of the tacticks of the ancients in the days of Cyrus, and to shew how far their ability extended either in the

use of arms, or the disposition of armies.

They knew, that the most advantageous order of battle was to place the infantry in the center, and the cavalry, which consisted chiefly of the cuirassiers, on the two wings of the army. By this disposition the slanks of the foot were covered, and the horse were at liberty to act and extend themselves, as

occasion should require.

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They likewise understood the necessity of drawing out an army into several lines, in order to support one another; because otherwise, one single line might easily be pierced through and broken; so would not be able to rally, and consequently the army would be left without resource. For which reason, they formed the first line of soot heavily armed, twelve men deep, who, on the first onset, made use of the half-pike; and afterwards, when the fronts of the two armies came close together, engaged the enemy body to body with their swords, or scymitars.

The fecond line confifted of fuch men as were lightly armed, whose manner of fighting was to fling their javelins over the heads of the first. These javelins were made of a heavy wood, were pointed with iron, and were flung with great violence. The design of them was to put the enemy into disorder, before

they came to close fight.

The third line confisted of archers, whose bows being bent with the utmost force, carried their arrows over the heads of the two preceding lines, and extremely annoyed the enemy. These archers were sometimes mixed with slingers, who slung

<sup>(</sup>c) Herod. l. vii. c. 40. Strab. l. xi. p. 530. \* Before Cyrus's time it was of twenty-four men.

great stones with a terrible force; but, in after-time, the Rhos. dians, instead of stones, made use of leaden bullets, which the flings carried a great deal farther.

A fourth line, formed of men in the same manner as those of the first, formed the rear of the main body. This line was intended for the support of the others, and to keep them to their duty, in case they gave way. It served likewise for a rear-guard, and a body of referve to repulse the enemy, if

they should happen to penetrate so far.

They had befides moving towers, carried upon huge waggons, drawn by fixteen oxen each, in which were twenty men, whose business was to discharge stones and javelins. These were placed in the rear of the whole army behind the body of referve, and ferved to support their troops, when they were driven by the enemy; and to favour their rallying when in diforder.

They made great use too of their chariots armed with scythes, as we have already observed. These they generally placed in the front of the battle, and some of them at certain times upon the flanks of the army; or, when they had any reason to fear

their being furrounded.

Thus far, and not much farther, did the ancients carry their knowledge in the military art with respect to their battles and engagements. But we do not find they had any skill in chufing advantageous posts, in seasonably possessing themselves of a favourable country, of bringing the war into a close one; of making use of deales and narrow passes, either to molest the enemy in their march, or to cover themselves from their attacks; of laying artful ambuscades; of protracting a campaign to a great length by wife delays; of not fuffering a fuperior enemy to force them to a decifive action, and of reducing him to the necessity of preying upon himself through the want of forage and provisions. Neither do we see, that they had much regard to the defending of their right and left with rivers, marshes, or mountains; and by that means to make the front of a smaller army equal to that of another much more numerous; and to put it out of the enemy's power to furround or flank them.

Yet in Cyrus's first campaign against the Armenians, and afterwards against the Babylonians, there seems to have been fome beginnings, and a kind of essays of this art; but they were not improved, or carried to any degree of perfection in Time, reflection and experience made the great those days. commanders in after-ages acquainted with these precautions and subtleties of war; and we have already shewn, in the

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wars of the Carthaginians, what use Hannibal, Fabius, Scipio, and other generals of both nations made of them.

# VI. Their manner of attacking and defending frong places.

The ancients both devised and executed all that could be expected from the nature of the arms known in their days, as also from the force and the variety of engines then in use, either for attacking or defending fortified places.

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# 1. Their way of attacking places.

The first method of attacking a place was by blockade. They invested the town with a wall built quite round it, and in which, at proper distances were made redoubts and places of arms; and between the wall and the town they dug a deep trench, which they strongly fenced with pallisadoes, to hinder the befieged from going out, as well as to prevent fuccours or provisions from being brought in. In this manner they waited till famine did what they could not effect by force or art. From hence proceeded the length of the fieges related by the ancients as that of Troy, which lasted ten years; that of Azoth by Psammeticus, which lasted twenty; that of Nineveh, where we find Sardanapalus defended himself for the space of seven. And Cyrus might have lain a long time before Babylon, where they had laid in a flock of provisions for twenty years, if he had not used a different method for taking it.

As they found blockades extremely tedious from their duration, they invented the method of scaling, which was done by raising a great number of ladders, against the walls, by means whereof a great many files of soldiers might climb up together, and force their way in.

To render this method of scaling impracticable, or at least inessectual, they made the walls of their city extremely high, and the towers, wherewith they were slanked, still considerably higher, that the ladders of the besiegers might not be able to reach the top of them. This obliged them to find out some other way of getting to the top of ramparts; and this was building moving towers of wood, still higher than the walls, and by approaching them with those wooden towers. On the top of these towers, which formed a kind of platform, was placed a competent number of soldiers, who, with darts and arrows, and the assistance of their balisse and catapultæ, scowered the ramparts, and cleared them of the desenders; and then from a lower stage of the tower, they let down a kind

<sup>.</sup> Homer makes no mention of the ram, or any warlike engine.

of draw-bridge, which rested upon the wall, and gave the fol-

A third method, which extremely shortened the length of their sieges, was that of the battering ram, by which they made breaches in the walls, and opened themselves a passage into the places besieged. This battering ram was a vast thick beam of timber, with a stong head of iron or brass at the end of it; which was pushed with the utmost force against the walls. There were several kinds of them; but I shall give a more ample and particular account of these, as well as of other warlike engines,

in another place.

They had still a fourth method of attacking places, which was, that of sapping and undermining; and this was done two different ways; that is, either to carry on a subterranean path quite under the walls, into the heart of the city, and so open themselves a passage and entrance into it; or else, after they had sapped the soundation of the wall, and put supporters under it, to fill the space with all sorts of combustible matter, and then to set that matter on sire, in order to burn down the supporters, calcine the materials of the wall, and throw down part of it.

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#### 2. Their manner of defending places.

With respect to the fortifying and defending of towns the ancients made use of all the fundamental principles and effential rules now practifed in the art of fortification. They had the method of overflowing the country round about, to hinder the enemy's approaching the town; they made their ditches deep, and of a steep ascent, and fenced them round with pallisadoes, to make the enemy's afcent or descent the more difficult; they made their ramparts very thick, and fenced them with stone, or brick-work, that the battering-ram should not be able to demolish them; and very high, that the scaling of them should be equally impracticable; they had their projecting towers, from whence our modern bastions derived their origin, for the flanking of the courtins, the ingenious invention of different machines for the shooting of arrows, throwing of darts and lances, and hurling of great flones with vaft force and violence; their parapets and battlements in the wall: for the foldiers fecurity, and their covered galleries, which went quite round the walls, and ferved as subterraneous passages; their intrenchments behind the breaches, and necks of the towers; they made their fallies too, in order to destroy the works of the befiegers, and to fet their engines on fire; as also their countermines to defeat the mines of the enemy; and laftly, they built citadals

the last resource to a garrison upon the point of being forced, and to make the taking of the town of no effect, or at least to obtain a more advantageous capitulation. All these methods of desending places against those that besieged them, were known in the art of fortiscation, as it was practised among the ancients; and they are the very same as are now in use among the moderns, allowing for such alteration as the difference of arms has occasioned.

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I thought it necessary to enter into this detail, in order to give the reader an idea of the ancient manner of defending fortified towns; as also to remove a prejudice which prevails among many of the moderns, who imagine, that, because new names are now given to the same things, the things themselves are therefore different in nature and principle. Since the invention of gun-powder, cannon indeed have been substituted in the place of the battering-ram; and musket-shot in the room of balistse, catapultse, scorpions, javelins, slings and arrows. But does it therefore follow, that any of the fundamental rules of fortification are changed? By no means. The ancients made as much of the solidity of bodies, and the mechanick powers of motion, as art and ingenuity would admit.

# VII. The condition of the PERSIAN forces after CYRUS's time.

I have already observed, more than once, that we must not judge of the merit and courage of the Persian troops at all times, by what we fee of them in Cyrus's reign. I shall conclude this article of war with a judicious reflection made by Monsieur Bossuet, bishop of Meaux, on that subject. He obferves, that, after the death of that prince, the Persians, generally speaking, were ignorant of the great advantages that refult from severity, order, or discipline; from the drawing up of an army; their order in marching and encamping; and that happiness of conduct which moves those great bodies without disorder or confusion. Full of a vain ofentation of their power and greatness; and relying more upon Brength than prudence, upon the number rather than the choice of their troops, they thought they had done all that was necessary, when they had drawn together immense numbers of people, who fought indeed with resolution enough, but without order, and who found themselves incumbered with the vast multitudes of useless persons, in the retinue of the king and his chief officers. For to such an height was their luxury grown, that they would needs have the same magnificence, and enjoy the same pleasures and delights in the army, as in the king's court; Vol. II,

To that in their wars the kings marched accompanied with their wives, their concubines, and all their ennucles. Their filver and gold plate, and all their rich furniture, were carried after them in prodigious quantities; and, in thort, all the equipage and menfils fo voluntuous a life requires. An army composed in this manner, and already clogged with the excessive number of troops, had the additional load of vast multitudes of such as did not fight. In this confusion, the troops could not act in concert: Their orders never reached them in time; and in action every thing went on at random, as it were, without the possibility of any commander's preventing disorder. Add to this, the necessity they were under of finishing an expedition quickly, and of passing into an enemy's country with great rapidity; because such a vast body of people, greedy not only of the necessaries of life, but of fuch things also as were requifite for luxury and pleafure, confumed all that could be met with in a very short time; nor indeed is it easy to comprehend from whence they could procure subfishence.

But with all this vast train, the Persians assonished those nations that were as unexpert in military affairs as themselves a and many of those that were better versed therein, were yet overcome by them, being either weakened or diffressed by their own divisions, or overpowered by their enemy's numbers. And by this means Egypt, as proud as the was of her antiquity, her wife institutions, and the conquests of her Sesostris, became Subject to the Persians. Nor was it difficult for them to conquer the lesser Asia, and such Greek colonies as the laxury of Afia had corrupted. But when they came to engage with Greece isfelf, they found what they had never met with before, regular and well-disciplined troops, skilful and experienced commanders, foldiers accustomed to temperance, whose bodies were inured to toil and labour, and rendered both robust and active, by wreftling and other exercises practised in that country. The Grecian armies indeed were but finall; but they were like your frong, vigorous bodies, that feem to be all nerves and finews, and full of spirits in every part! At the same time they were fo well commanded, and to prompt in obeying the orders of their generals, that one would have thought all the foldiers had been actuated by one foul; fo perfect an harmony was

> lo e d'il le marchail de la laimhean ar a cheann ag aire de la lainn a de la lainn a de la lainn a de la lainn Tagair - grupe a' migraf tha la lainn an de la lainn an de la lainn a de la lainn a de la lainn a de la lainn

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### ARTS and SCIENCES

DO not pretend to give an account of the eastern poetry. of which we know little more than what we find in the books of the Old Testament. Those precious fragments are fufficient to let us know the origin of poefy; its true defign; the use that was made of it by those inspired writers, namely, to celebrate the perfections, and fing the wonderful works of God, as also the dignity and sublimity of style which ought to accompany it, and be adapted to the majesty of the subjects it treats. The discourses of Job's friends, who lived in the east, as he himself did, and who were distinguished among the Gentiles, as much by their learning as their birth, may likewise give us some notion of the eastern eloquence in those early ages.

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What the Egyptian priests said of the Greeks in general, and of the Athenians in particular, according to (d) Plato, that they were but children in antiquity, is very true with respect to arts and sciences, of which they have falsely ascribed the invention to chimerical persons, much posterior to the deluge. (2) The holy scripture informs us, that before that epocha, God had discovered to mankind the art of tilling and cultivating the ground; of feeding their flocks and cattle, when their habitation was in tents; of spinning wool and flax, and weaving it into stuffs and linen; of forging and polishing iron and brafs, and patting them to numberless uses that are necesfary and convenient for life and fociety.

We learn from the same scriptures, that very soon after the deluge, human industry had made several discoveries very worthy of admiration; as, 1. The art of spinning gold thread, and of interweaving it with stuffs. 2. That of beating gold. and with light thin leaves of it to gild wood and other materia 3. The fecret of casting metals; as brass, filver, or gold; and of making all forts of figures with them in imitation of nature; of representing any kind of different objects; and of making an infinite variety of vessels of those metals, for use and ornament. 4. The art of painting, or carving upon wood, ltone, or marble? And, c. to name no more, that of dyeing their filks and stuff, and giving them the most exquisite and beauti-

As it was in Afia that men first settled after the deluge, it is easy to conceive that Asia must have been the nurse, as it were, of arts and sciences, of which the remembrance had been pre-

ferved

ferved by tradition; and which were afterwards revived again, and restored by means of men's wants and necessities, which put them upon all the methods of industry and application.

### SECT. L. ARCHITECTURE.

THE building of the tower of Babel, and shortly after, of those famous cities Babylon and Nineveh, which have been looked upon as prodigies; the grandeur and magnificence of royal and other palaces, divided into sundry halls and apartments, and adorned with every thing that either decency or conveniency could require; the regularity and symmetry of the pillars and vaulted roofs, raised and multiplied one upon another; the noble gates of their cities; the breadth and thickness of their ramparts; the height and strength of their towers; their large commodious keys on the banks of their great rivers; and their curious bold bridges built over them: All these things, I say, with many other works of the like nature, shew to what a pitch of persection architecture was carried in those ancient times.

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Yet I cannot say, whether in those ages this art arose to that degree of persection which it afterwards attained in Greece and staly; or those was structures in Asia and Egypt, so much boasted of by the ancients, were as remarkable for their beauty and regularity, as they were for their magnitude and spaciousness. We hear of sive orders in architecture, the Tuscan, Dorick, Ionick, Corinthian, and Composite: But we never hear of an Asiatick or Egyptian order; which gives us reason to doubt whether the symmetry, measures, and proportions of pillars, pilasters, and other ornaments in architecture, were ex-

actly observed in those ancient structures.

## SECT. II. Musick.

It is no wonder, if, in a country like Asia, addicted to voluptuous and luxurious living, musick, which is in a manner the soul of such enjoyments, was in high esteem, and cultivated with great application. The very names of the principal notes of ancient musick, which the modern has still preserved, namely, the Dorick, Phrygian, Lydian, Ionian, and Bolian, sufficiently indicate the place where it had its origin; or at least, where it was improved and brought to perfection.

(f) We learn from holy scripture, that in Laban's time instrumental musick was much in use in the country where he dwelt, that is, in Mesopotamia; since, among the other reproaches

by his precipitate flight, he had put it out of his power to conduct him and his family with mirth and with fongs, with tabret and with harp. (g) Amongst the booty that Cyrus ordered to be set apart for his uncle Cyaxares, mention is made of two famous female musicians, very skilful in their profession, who accompanied a lady of Susa, and were taken prisoners with her.

To determine what degree of perfection musick was carried to by the ancients, is a question which very much puzzles the learned. It is the harder to be decided, because, to determine justly upon it, it seems necessary, we should have several pieces of musick composed by the ancients, with their notes, that we might examine it both with our eyes and our ears. But, unhappily, it is not with musick in this respect, as with ancient sculpture and poetry, of which we have so many noble monuments remaining; whilst, on the contrary, we have not any one piece of their composition in the other science, by which we can form a certain judgment of it, and determine whether the musick of the ancients was as perfect as ours.

It is generally allowed, that the ancients were acquainted with the triple fymphony, that is, the harmony of voices, that of instruments, and that of voices and instruments in concert.

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It is also agreed, that they excelled in what relates to the nythmus. What is meant by rythmus, is the affemblage, or union of various times in musick, which are joined together with a certain order, and in certain proportions. To under-Rand this definition, it is to be observed, that the musick we are here speaking of, was always set and sung to the words of certain verses, in which every syllable was distinguished into long and short; that the short syllable was pronounced as quick again as the long; that therefore the former was reckaned to. make up but one time, whilst the latter made up two; and confequently the found which answered to this, was to continue twice as long, as the found which answered to the other; or, which is the same thing, it was to consist of two times, or measures, whilst the other comprehended but one; that the verses which were sung, consisted of a certain number of feet formed by the different combination of these long and fliore fyllables; and that the sythmus of the fong regularly followed the march of these feet. As these feet, of what nature or extent foever, were always divided into two equal or unequal parts, of which the former was called agois, elevation or raifing; and the latter Sious, depression or falling: So the rythmus. of the fong, which answered to every one of those feet, was M 3

<sup>(</sup>g) Cyrop. 1, iv. p. 19. Musugyas die ras nearisas.

divided into two parts equally or unequally by what we now call a beat, and a rest or intermission. The scrupulous regard the ancients had to the quantity of their syllables in their vocal mussick, made their rythmus much more persect and regular than ours: For our poetry is not formed upon the measure of long and short syllables; but nevertheless a skilful musician amongst us, may in some fort express, by the length of the sounds, the quantity of every syllable. This account of the rythmus of the ancients I have copied from one of the differtations of Monsieur Burette; which I have done out of regard for young students, to whom this little explanation may be of great use for the understanding of several passages in ancient authors. I now return to my subject.

The principal point in dispute among the learned, concerning the musick of the ancients, is to know whether they understood musick in several parts, that is, a composition consisting of several parts, and in which all those different parts form each by itself a compleat piece, and at the same time have an harmonious connection, as it is in our counter-point or con-

cert, whether fimple or compounded.

If the reader be curious to know more concerning this matter, and whatever else relates to the musick of the ancients, I refer him to the learned dissertations of the above-mentioned Mr. Burette, inserted in the 3d, 4th, and 5th volumes of the Memoirs of the Royal Academy des Belles Lettres; which shew the profound erudition and exquisite taste of that writer.

### SECT. III. PHYSICK.

E likewise discover in those early times the origin of phyfick, the beginnings of which, as of all other arts and sciences, were very rude and impersect. (b) Herodotus, and after him Strabo, observe, that it was a general custom among the Babylonians to expose their fick persons to the view of passengers, in order to learn of them, whether they had been afflicted with the like distemper, and by what remedies they had been cured. From hence several people have pretended that physick is nothing else but a conjectural and experimental science, entirely resulting from observations made upon the nature of different diseases, and upon such things as are conducive or prejudicial to health. It must be confessed, that experience will go a great way; but that alone is not sufficient. The famous Hippocrates made great ple of it in his practice; but he did not entirely rely upon it. (i) The custom

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<sup>(</sup>b) Her. l. i. c. 197. Strab. l. xvi. p. 746. Strab. l. viii, p. 374.

and were cured, to put up a picture of Afculapius, wherein they gave an account of the remedies that had reflored them to their health. That celebrated physician caused all these inferiptions and memorials to be copied out, which were of great advantage to him.

(h) Physick was, even in the time of the Trojan war, in great use and esteem. Assoulapius, who stourished at that time, is reckoned the inventor of that art, and had even then brought it to a great perfection by his profound knowledge in botany, by his great skill in medicinal preparations and chirurgical operations: For in those days these several branches were nor separated from one another, but were all included together un-

der the denomination of physick.

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(1) The two fons of Æsculapius, Podalirius and Machaon, who commanded a certain number of troops at the fiege of Troy, were both excellent physicians and brave officers; and rendered as much service to the Grecian army by their skill in their physical, as they did by their courage and conduct in their military capacity. (m) Nor did Achilles himfelf, or even Alexander the Great in after-times, think the knowledge of this science improper for a general, or beneath his dignity. On the contrary, he learnt it himself of Chiron, the centaur, and afterwards instructed his governor and friend Patroclus in it, who did not difdain to exercise the art, in healing the wound of Eurypilus. This wound he healed by the application of a certain root, which immediately affwaged the pain, and stopped the bleeding. Botany, or that part of physick which treats of herbs and plants, was very much known, and almost the only branch of the science used in those early times. Virgil speaking of a celebrated physician, who was instructed in his art by Apollo himself, seems to confine that profession, to the knowledge of simples. Scire potestates herbarum usumque medendi maluit. It was nature herfelf that offered those innocent and falutary remedies, and feemed to invite mankind to, make use of them. (a) Their gardens, fields and woods supplied them gratis with an infinite plenty and variety. (a) As yet no use was made of minerals, treacles, and other compofitions, fince discovered by closer and more inquisitive researches. into nature.

M 4

Pliny

<sup>(</sup>k) Diod. l. v. p. 341. (1) Hom. Hiad. l. z. ver. 821-847. (m). Plut. in Alex. p. 668. (n) Au. l. xii. ves. 326. (o) Plin. l. axvi. x, r. (p) Ibid. l. xxiv, c. z.

(a) Pliny says, that physick, brought by Æsculapius into great reputation about the time of the Trojan war, was soon after neglected and lost, and lay in a manner buried in darkness till the time of the Peloponnessan war, when it was revived by Hippocrates, and restored to its ancient honour and credit. This may be true with respect to Greece; but in Persia we find it always cultivated, and constantly held in great reputation. (r) The great Cyrus, as is observed by Xenophon, never failed to take a certain number of excellent physicians along with him in the army, rewarding them very liberally, and treating them with particular regard: He further remarks, that in this Cyrus only followed a custom, that had been anciently established among their generals; (s) and that the younger Cyrus acted in the same manner.

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It must nevertheless be acknowledged, that it was Hippocrates, who carried this science to its highest perfection: And though it be certain, that several improvements and new discoveries have been made in that art since his time, yet is he still looked upon by the ablest physicians, as the first and chief master of the faculty, and as the person whose writings ought to be the chief study of those that would distinguish themselves

in that profession.

Men thus qualified, who, beside their having studied the most celebrated physicians, as well ancient as modern, as also the knowledge they have acquired of the virtues of fimples, the principles of natural philosophy, and the constitution and contexture of human bodies, have had a long practice and experience, and to that have added their own serious reflections; such men as these, in a well-ordered state, deserve to be highly rewarded and distinguished, as the holy Spirit itself signifies to us in the facred writings: (t) The skill of the physicians shall lift up his head; and in the fight of great men be shall be in admiration; fince all their labours, lucubrations and watchings are devoted to the people's health, which of all human bleffings is the dearest and most valuable. And yet this blessing is what mankind are the least careful to preserve. They do not only destroy it by riot and excess, but through a blind credulity they foolishly entrust it with persons of no skill or experience; "who impose upon them by their impudence and presumption, or seduce them by their flattering afterances of infallible recovery.

(q) Lib. xxix. c. q. (r) Cyrop. l. i. p. 29. & l. viii. p. 212. (s) De xped. Cyrop. d. ii. p. 311. (t) Ecclus xxxviii. 3.

Palam est, ut quisque inter istos | blanda est sperandi pro se cu que dull loquendo polleat, imperatorem illico cedo, Plin. l. axix. c. 1. vitæ nostræ necisque sieri,—Adeo

#### SECT. IV. ASTRONOMY.

S much as the Grecians defired to be effeemed the authors and inventors of all arts and sciences, they could never absolutely deny the Babylonians the honour of having laid the foundations of aftronomy. The advantageous fituation of Babylon, which was built upon a wide, extended flat country, where no mountains bounded the prospect; the constant clearnels and ferenity of the air in that country, fo favourable to the free contemplation of the heavens; perhaps also the extraordinary height of the tower of Babel, which feemed to beintended for an observatory; all these circumstances were strong motives to engage this people to a more nice observation of the various motions of the heavenly bodies, and the regular course of the stars. + The abbot Renaudot, in his dissertation upon the sphere, observes, that the plain, which in scripture is called Shinar, and in which Babylon stood, is the sameas is called by the Arabians Sinjar, where the caliph Almamon, the feventh of the Habbaffides, in whose reign the sciences began to flourish among the Arabians, caused the astronomical observations to be made, which for several ages die rected all the astronomers of Europe; and that the sultan Gelaleddin Melikschah, the third of the Seljukides, caused a course of the like observations to be made near three handred. years afterwards in the fame place :: From whence it appears, that this place was always reckoned one of the properest in the world for aftronomical observations.

The ancient Babylonians could not have carried theirs to any great perfection for want of the help of telescopes, which are of modern invention, and have greatly contributed of late years to render our aftronomical enquiries more perfect, and exact. Whatever they were, they have not come down to us. Epigenes, a great and credible author, according to Pliny (u), speaks of observations made for the space of seven hundred and twenty years, and imprinted upon squares of brick; which, if it be true, must reach back to a very early antiquity. (40) Those of which Calisthenes, a philosopher in Alexander's court, makes mention, and of which he gave Aristotle an account, include 1903 years, and consequently must commence M 5

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<sup>(</sup>u) Plin. hift. nat. 1. vii. c. 56. Li. ii. de cœlo.

<sup>(</sup>w) Porphyr, apud Simplic. in

A Principio Affyrii propter pla- | trajectiones mo'usque stellarum obsernitiem magnitudinemque regionum vaverunt. Cic. lib. i. de Divin n. 2. quas incolebant, cum cœlum ex omni

<sup>+</sup> Memoirs of the Academy des Belles parte patens & apertum intuerentur, Lettres, Vol I. Part il. p. 2.

very near the deluge, and the time of Nimrod's building the

city of Babylon.

We are certainly under great obligations, which we ought to acknowledge, to the labours and curious inquiries of those who have contributed to the discovery or improvement of so useful a science; a science, not only of great service to agriculture and navigation, by the knowledge it gives us of the regular course of the stars, and of the wonderful, constant, and uniform proportion of days, months, feafons and years, but even to religion itself; with which, as Plato thews, (x) the study of that science has a very close and necessary connexion; as it directly tends to inspire us with great reverence for the Deity, who with an infinite wifdom prefides over the government of the universe, and is present and attentive to all our actions. But at the same time we cannot fufficiently deplore the misfortune of those very philosophers, who, by their successful \* application and astronomical inquiries, came very near the Creator, and yet were so unhappy as not to find him, because they did not serve and adore him as they ought to do. nor govern their actions by the rules and directions of that divine model.

## SECT. V. JUDICIAL ASTROLOGY.

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S to the Babylonian and other eastern philosophers, the fludy of the heavenly bodies was so far from leading them, as it ought to have done, to the knowledge of him, who is both their creator and director, that for the most part it. carried them into impious practices, and the extravagancies of judicial aftrology. So we term that deceitful and presumptuous science, which teaches to judge of things to come by the knowledge of the stars, and to foretel events by the situation of the planets, and by their different aspects: A science justly looked upon as madness and folly by all the most sensible writers among the pagans themselves. (y) O delirationem incredibilem! cries Cicero, in refuting the extravagant opinions of those astrologers, frequently called Chaldeans, from the country that first produced them; who, in consequence of the observations made, as they affirmed, by their predecessors upon all past events, for the space of only four hundred and seventy thoufand years, pretended to know affuredly, by the aspect and combination of the flars and planets at the inflant of a child's birth,

<sup>(</sup>x) In Epinom. p. 989—992.

\* Magna industria, magna solertia: sed ibi Creatorem scrutati sunt
positum non longe à se, & non invepositum non longe à se, & non invepositum non longe à se, & non inveplaviis, c, z.

birth, what would be his genius, temper, manners, the constitution of his body, his actions, and in a word, all the events, with the duration of his life. He repeats a thousand absurdities of this opinion, the very ridicule of which sufficiently expofes it to contempt; and asks, why of all that wast number of children that are born in the same moment, and without doubt exactly under the aspect of the same stars, there are not two of them, whose lives and fortunes resemble each other? He puts this further question, whether that great number of men, that perished at the battle of Canna, and died of one and the fame death, were all born under the fame constellations E

(2) It is hardly credible, that so absurd an art, founded entirely upon fraud and imposture, fraudulentissima artium, as Pliny calls it, should ever acquire so much credit, as this has done, throughout the whole world and in all ages. What has supported and brought it into fo great vogue, continues that author, is the natural curiosity men have to penetrate into futurity, and to know beforehand the things that are to befal them : Nulli non avido futura de fe sciendi; attended with a superstitious credulity, which finds itself agreeably flattered with the large and grateful promifes of which those fortune-tellers are never sparing. Ita blandishimis desideratissimisque promissis addidit vires religionis, ad quas maxime etramnum caligat bumanum genus.

(a) Modern writers, and among others two of our greatest philosophers, Gaffendus and Rohault, have inveighed against the folly of that pretended fcience with the fame energy, and have demonstrated it to be equally void of principles and ex-

perience.

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As for its principles. The heaven, according to the fallem of the aftrologers, is divided into twelve equal parts; which parts are taken not according to the poles of the world, but according to those of the zodiack: These twelve parts, or proportions of heaven, have each of them its attribute, as riches, knowledge, parentage, Sc. the most important and decifive portion is that which is next under the horizon, and which is called the afcendant, because it is ready to afcend and appear above the horizon, when a man comes into the world. The planets are divided into the propinious, the malignant, and the mixt: The aspects of these planets, which are only certain distances from one another, are likewise either happy or unhappy. I fay nothing of several other hypotheses, which are all equally arbitrary; and I alk, whether any man of common fense can give into them upon the bare word of these im-M 6

(z) Plin. Proem. l. xxx. hault's phyl. part it, ch. 274 (a) Gaffendi phyl feet. ii, l. 6. Ro.

postors,

postors; without any proofs, or even without the least shadow of probability? The critical moment, and that on which all their predictions depends, is that of the birth. And why not as well the moment of conception? Why have the stars no influence during the nine months of child-bearing? Or is it possible, considering the incredible rapidity of the heavenly bodies, always to be fure of hitting the precise, determinate moment, without the least variation of more or less, which is fufficient to overthrow all? A thousand other objections of the fame kind might be made, which are altogether unanswerable.

As for experience, they have still less reason to flatter themselves on that side. Whatever they have of that, must consist in observations founded upon events, that have always come to pass in the same manner, whenever the planets were found in the same situation. Now it is unanimously agreed by all aftronomers, that several thousands of years must pass, before any such situation of the stars, as they would imagine, can twice happen; and it is very certain, that the flate, in which the heavens will be to-morrow, has never yet been fince the creation of the world. The reader may consult the two philosophers above-mentioned, particularly Gassendus, who has more copiously treated this subject. But such, and no better, are the foundations upon which the whole structure of judicial aftrology is built.

But what is aftonishing, and argues an absolute want of all. reason, is, that certain pretended wits, who obstinately harden themselves against the most convincing proofs of religion, and who refuse to believe even the clearest and most certain prophecies upon the word of God, do sometimes give entire credit to

the vain predictions of these astrologers and impostors.

St. Austin, in several passages of his writings, informs us, that this stupid and facrilegious credulity is a \* just chastifement from God, who frequently punisheth the voluntary blindness of men, by inslicting a still greater blindness; and who fuffers evil spirits, that they may keep their servants still faster in their nets, fometimes to foretel them things which do really come to pass, and of which the expectation very often serves only to torment them.

God, who alone foresees future contingencies and events, because he alone is the sovereign disposer and director of them.

bonorum, quorum cura est has falas | Dei, l. v. 6, 7.

His omnibus confideratis, non & noxias opiniones de aftralibus fatis immerito creditur, cum aftrologi minerere humanis mentibus atque firrabiliter multa vera respondent, occulto instinctu sieri spirituum non liqua arte, quæ nulla est. De Civ.

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them, does often in fcripture revile the ignorance of the Babylonian aftrologers, fo much boafted of, calling them forgers of hies and falshoods: He moreover defies all their false gods to foretel any thing whatfoever, and confents, if they do, that they should be worshipped as gods. Then addressing himself to the city of Babylon, he particularly declares all the circumftances of the miferies, with which she shall be overwhelmed above two hundred years after that prediction; and that none of her prognosticators, who had flattered her with the affurances of a perpetual grandeur they pretended to have read in the stars, should be able to avert the judgment, or even to foresee the time of its accomplishment. Indeed, how should they? fince at the very time of its execution, when (b) Belfhazzar, the last king of Babylon, faw a hand come out of the wall, and write unknown characters thereon, the Magi, Chaldeans, and, in a word, all the pretended fages of the country were not able fo much as to read the writing. Here then we fee aftrology and magick convided of ignorance and impotence, in the very place where they were most in vogue, and on an accasion when it was certainly their interest to display their science and whole power.

#### ARTICLE IV.

#### RELIGION.

HE most authentick and general idolatry in the world, is that wherein the fun and moon were the objects of divine worship. This idolatry was founded upon a mistaken gratitude; which, instead of ascending up to the Deity, stopped short at the veil, which both covered and discovered him. With the least reflection or penetration they might have difcerned the fovereign who commanded, from the + minister who did but obey. In

(b) Dan. c. v.

\* Therefore shall evil come upon thee, thou shalt not know from whence it rifmultitude of thy forceries, wherein thou | fume. Ifa. xlvii. 11-14. bost laboured from thy youth; if so be thou shalt be able to profit, if so be thou name for the sun fignifies minister. mayest prevail. Ibou art wearied is

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the multitude of thy counsels: Let now the aftrologers, the flar-gazers, the eth: And mischief shall sall upon thee, prognosticators stand up, and save thee thou shalt not be able to put it off: And from these things that shall come upon desolation shall come upon thee suddenly, thee. Behold, they shall be as stubble: which thou falt not know. Stand now | The fire fall burn them : They fall not with thine enchantments, and with the deliver themselves from the power of the

+ Among the Hebrews the ordinary.

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In all ages mankind have been sensibly convinced of the necessity of an intercourse between God and man: And adoration supposes God to be both attentive to man's desires, and capable of sulfilling them. But the distance of the sun and of the moon is an obstacle to this intercourse. Therefore soolish men endeavoured to remedy this inconvenience, by laying their hands upon their mouths, and then listing them up to those sale gods, in order to testify that they would be glad to unite themselves to them, but that they could not. This was that impious custom so prevalent throughout all the east, from which Job esteemed himself happy to have been preserved: It I beheld the sun when it shined, or the moon walking in brightness; and my heart bath been secretly enticed, or my mouth bath hissed my hand.

(c) The Perfians adored the sun, and particularly the rising fun, with the profoundest veneration. To him they dedicated a magnificent chariot, with horses of the greatest beauty and value, as we have seen in Cyrua's stately cavalcade. (This same ceremony was practifed by the Babylonians; of whom some impious kings of Judah borrowed in and brought it into Palestine (d).) Sometimes they likewise sacrificed oven to this god, who was very much known amongst them by the

name of Mithra.

(e) By a natural consequence of the worship they paid to the fun, they likewise paid a particular veneration to sire, always invoked it sirst in their sacrifices, (f) carried it with great respect before the king in all his marches; entrusted the keeping of their sacred sire, which came down from heaven, as they pretended, to none but the Magi; and would have looked upon it as the greatest of missfortunes, if it had been suffered to go out. (g) History informs us, that the emperor Heraclius, when he was at war with the Persians, demolished several of their temples, and particularly the chapel in which the sacred sire had been preferved till that time, which occasioned great mourning and lamentation throughout the whole country. (b) The Persians likewise honoured the water, the earth, and the winds, as so many deities.

The cruel ceremony of making children pass thro' the fire, was undoubtedly a consequence of the worship paid to that ele-

(c) Her. l.i. c. 731. (d) 2 Kings xxiii. 21. Strab. l. 20. p. 732. (e) Ibid. (f) Xenoph. Cyrop. l. viii. p. 215. Am. Mar. l. xxiii. (g) Zonar. Annal. Vol. II. (b) Her. l. i. c. 122.

\* Superfitiolus vulgus manum ori manum admovere. admovens, osculum labiis pressit. † The text is a Minhuc. p. 2. From thence is come the xxxi, 26, 27.

+ The text is a kind of oath. Joh

ment; for this fire-worship was common to the Babylonians and Persians. The scripture positively says of the people of Mesopotamia, who were fent as a colony into the country of the Samaritans, that they caused their children to pass through the fire. It is well known how common this barbarous custom became in many provinces of Afia.

(i) Besides these, the Persians had two gods of a more extraordinary nature, namely, Oromasdes and Arimanius. The former they looked upon as the author of all the bleffings and good things that happened to them; and the latter as the author of all the evils wherewith they were afflicted. I shall give

a large account of these deities hereafter.

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(k) The Perfians erected neither statues, nor temples, nor altars to their gods; but offered their facrifices in the open air, and generally on the tops of hills, or on high places. was in the open fields that Cyrus acquitted himself of that religious duty, when he made the pompous and folemn proceffion already spoken of. It is supposed to have been through the advice and instigation of the Magi, that Xerxes, the Perfian king, burnt all the Grecian temples, esteeming it injurious to the majesty of God to that him up within walls, to whom all things are open, and to whom the whole world should be reckoned as an house or a temple.

+ Cicero thinks, that in this the Greeks and Romans acted more wisely than the Persians, in that they erected temples within their cities, and thereby supposed their gods to refide among them, which was a proper way to inspire the people with fentiments of religion and piety. Varro was not of the fame opinion: (m) (St. Austin has preserved that passage of his works.) After having observed, that the Romans had worshipped their gods without statues or images for above an hundred and seventy years, he adds, that if they had fill preserved that ancient custom, their religion would have been purer and freer from corruption : Quod si adbue mansisset, castius dii obserwarentur; and to confirm his fentiment, he cites the example of the ewish nation.

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(i) Plut, in lib. de Ifid. & Ofirid. p. 369. (k) Here (l) Cyrop. l. viii. p. 233. (m) Lib. iv. de Civ. Dei, n. 31. (A) Herod. l. i. c. 131.

<sup>\*</sup> Auctoribus Magis Xerxes inomnis templum effet & domus. Cic. ii. de Legib. l. u. de Legib.

<sup>+</sup> Melius Græci atque noftri, qui, flammasse templa Græciæ dicitur, ut angerent pietatem in deos eastem quod parietibus includerunt deos, illos urbes, quas nos, incolere volve-quibus omnia deberent effe patentia runt. Adfert enim hæc opinio reli-

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The laws of Persia suffered no man to confine the motive of his facrifices to any private on domestick interest. This was a fine way of attaching all particular persons to the publick good, by teaching them, that they ought never to facrifice for themselves alone, but for the king and the whole state, wherein every man was comprehended with the rest of his fellow-citizens.

The Magi were the guardians of all the ceremonies relating to their worship; and it was to them the people had recourse. in order to be inftructed therein, and to know on what days, to what gods, and after what manner they were to offer their facrifices. As these Magi were all of one tribe, and that none but the fon of a priest could pretend to the honour of the priesthood, they kept all their learning and knowledge, whether in religious or political concerns, to themselves and their families; nor was it lawful for them to instruct any stranger in these matters, without the king's permission. It was granted in favour of Themistocles, (n) and was, according to Plutarch, a particular effect of the prince's great consideration, for that diftinguished person.

This knowledge and skill in religious matters, which made Plato define magick, or the learning of the Magi, the art of worshipping the gods in a becoming manner, Dias Biganilas, gave the Magi great authority, both with the prince and people, who could offer no facrifice without their presence and

ministration.

\* And before a prince in Persia could come to the crown, he was obliged to receive instruction for a certain time from some of the Magi, and to learn of them both the art of reigning, and that of worshipping the gods after a proper manner. Nor did he determine any important affair of the state, when he was upon the throne, without taking their advice and opinion before-hand; for which reason + Pliny says, that even in his time they were looked upon in all the eastern countries as the masters and directors of princes, and of those who stiled themfelves the king of kings.

They were the fages, the philosophers, and men of learning in Persia; as the Gymnosophists and Brachmans were amongst the Indians, and the Druids among the Gauls. Their great reputation made people come from the most distant coun-

(a) In Them. p. 126.

\* Nec quifquam rex Persarum po- toritas magorum) ut hodieque etiam test esse, qui non ante magorum dis- in magna parte gentium prævaleat, & eiplinam scientiamque perceperit. Cic. | in oriente regum regibus imperet. de Divin. l. i. n. 91.

† In tantum fagisti adolevit (auc-

Plin, l. XXX. C. IA.

tries to be instructed by them in philosophy and religion; and we are affured it was from them that Pythagoras borrowed the principles of that learning, by which he acquired fo much veneration and respect among the Greeks, excepting only his doctrine of transmigration, which he learned of the Egyptians, and by which he corrupted and dehafed the ancient doctrine of

the Magi concerning the immortality of the foul.

It is generally agreed, that Zoroaster was the original author and founder of this feet; but authors are confiderably divided in their opinions about the time in which he lived. (e) What Pliny says upon this head, may reasonable serve to reconcile that variety of opinions, as is very judiciously observed by Dr. Prideaux. We read in that author, that there were two persons named Zoroaster, between whose lives there might be the distance of fix hundred years. The first of them was the founder of the Magian sect about the year of the world 2000; and the latter, who certainly flourished between the beginning of Cyrus's reign in the east, and the end of Darius's, son of

Hystaspes, was the restorer and reformer of it.

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Throughout all the eastern countries, idolatry was divided into two principal fects; that of the Sabeans, who adored images; and that of the Magians, who worshipped fire. The former of these sects had its rise among the Chaldeans, who, from their knowledge of astronomy, and their particular application to the study of the several planets, which they believed to be inhabited by fo many intelligences, who were to those orbs what the foul of man is to his body, were induced to represent Saturn, Jupiter, Mars, Apollo, Mercury, Venus, and Diana, or the Moon, by so many images, or statues, in which they imagined those pretended intelligences, or deities, were as really present as in the planets themselves. In time, the number of their gods confiderably increased; this image-worship from Chaldea spread itself throughout all the east; from thence paifed into Egypt; and at length came among the Greeks, who propagated it through all the western nations.

To this fect of the Sabeans was diametrically opposite that of the Magians, which also took its rise in the same eastern The Magians utterly abhorred images, and worthipped God only under the form of fire; looking upon that, on account of its purity, brightness, activity, subtilty, secundity, and incorruptibility, as the most perfect symbol or representation of the Deity. They began first in Persia, and there and in India were the only places where this feet was propagated, where they remain even to this day. The chief

doctrine was, that there were two principles; one the cause of all good, and the other the cause of all evil. The former is represented by light, and the other by darkness, as their truest fymbols. The good god they named Yazdan and Ormuzd, and the evil god Abraman. The former is by the Greeks called Oromasdes, and the latter Arimanius. (p) And therefore when Xerxes prayed, that his enemies might always resolve to banish their best and bravest citizens, as the Athenians had Themistocles, he addressed his prayer to Arimanius, the evil god of the Persians, and not to Oromasdes, their good god.

Concerning these two gods they had this difference of opinion; that whereas some held both of them to have been from all eternity; others contended, that the good god only was eternal, and the other was created. But they both agreed in this, that there will be a continual opposition between these two, till the end of the world; that then the good god shall overcome the evil god, and that from thenceforward each of them shall have his world to himself; that is, the good god, his world with all the good; and the evil god, his world with

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The fecond Zoroaster, who lived in the time of Darius, undertook to reform fome articles in the religion of the Magian fect, which for feveral ages had been the predominant religion of the Medes and Persians; but, fince the death of Smerdis. and his chief confederates, and the massacre of their adherents and followers, was fallen into great contempt, It is thought

this reformer made his first appearance in Echatana.

The chief reformation he made in the Magian religion, was in the first principle of it. For whereas before they had held as a fundamental principle the being of the two supreme first causes; the first light, which was the author of all good; and the other darkness, the author of all evil; and that of the mixture of these two, as they were in a continual struggle with each other, all things were made; he introduced a principle superior to them both, one supreme God, who created both light and darkness; and who; out of these two principles, made all other things according to his own will and pleafure.

But, to avoid making God the author of evil, his doctrine was, that there was one supreme Being, independent and felfexisting from all eternity: That under him there were two angels; one the angel of light, who is the author of all good; and the other the angel of darkness, who is the author of all evil: That these two out of the mixture of light and darknow made all things that are; that they are in a perpetual ftruggle WILL of.

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with each other; and that where the angel of light prevails, there good reigns; and that where the angel of darkness prevails, there evil takes place; that this struggle shall continuo to the end of the world; that then there shall be a general refurrection and a day of judgment, wherein all shall receive a just retribution according to their works. After which the angel of darkness and his disciples shall go into a world of their own, where they shall suffer in everlasting darkness the punishments of their evil deeds; and the angel of light and his disciples shall also go into a world of their own, where they shall receive in everlasting light the reward due unto their good deeds; that after this they shall remain separated for ever, and light and darkness be no more mixed together to all eternity. And all this the remainder of that fect, which is now in Perfia and India, do, without any variation after so many ages, still hold even to this day.

It is needless to inform the reader, that almost all these articles, though altered in many circumstances, do in general agree with the doctrine of the holy scriptures; with which it plainly appears the two Zoroasters were well acquainted, it being easy for both of them to have had an intercourse or perfonal acquaintance with the people of God; the first of them in Syria, where the Israelites had been long settled; the latter at Babylon, to which place the same people were carried captive, and where Zoroaster might confer with Daniel himself, who was in very great power and credit in the Persian court.

Another reformation, made by Zoroaster in the ancient Magian religion, was, that he caused temples to be built, wherein their facred fires were carefully and constantly preserved; and especially that which he pretended himself to have brought down from heaven. Over this the priests kept a perpetual watch night and day to prevent its being extinguished.

Whatever relates to the sect or religion of the Magians, the reader will find very largely and learnedly treated in Dean Prideaux's Connexion of the Old and New Testament, &c. from whence I have taken this short extract.

Their MARRIAGES, and the manner of burying the DEAD.

Having said so much of the religion of the eastern nations, which is an article I thought myself obliged to enlarge upon, because I look upon it as an essential part of their history, I shall be forced to treat of their other customs with the greater brevity. Amongst which their marriages and burials are too material to be omitted.

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(q) There is nothing more horrible, or that gives us a greater idea of the profound darkness into which idolatry had plunged mankind, than the publick profitution of women at Babylon, which was not only authorized by law, but even commanded by the religion of the country, upon a certain festival of the year, celebrated in honour of the goddess Venus, under the name of Mylitta, whose temple, by means of this infamous ceremony, became a brothel, or place of debauchery.

(n) This wicked custom was still in being when the Israelites were carried captive to that criminal city; for which reason the prophet Jeremiah thought sit to caution and admonish them.

against so abominable a scandal.

Non had the Perfians any better notion of the dignity and fanctity of the matrimonial institution, than the Babylonians. (3) I do not mean only with regard to that incredible multitude of wives and concubines, with which their kings filled their feraglio's, and of which they were as jealous, as if they had had but one wife, keeping them all that up in separate apastments, under a strict guard of eunuchs, without suffering them. to have any communication with one another, much less with persons without doors. (t) It strikes one with horror to read. how far they neglected the most common laws of nature. Even incest wirl a fister was allowed amongst them by their laws, or at least authorized by their Magi, those pretended sages of Persia, as we have seen in the history of Cambyses. Nor did. even a father respect his own daughter, or a mother the son of her own body. (u) We read in Plutarch, that Parysatis, the mother of Artaxerxes Mnemon, who strove in all things to please the king her son, perceiving that he had conceived a violent passion for one of his own daughters, called Atossa, was fo far from opposing his unlawful defire, that the herself. advised him to marry her, and make her his lawful wife, and laughed at the maxims and laws of the Grecians, which taught the contrary. For, fays she to him, carrying her flattery to a monstrous excess, Are not you yourself set up by God over the Persians, as the only law and rule of what is becoming or unbecoming, virtuous or vicious ?

This detestable custom continued till the time of Alexander, the Great, who, being become master of Persia, by the over-throw and death of Darius, made an express law to suppress it. These enormities may serve to teach us from what an abyse the gospel has delivered us; and how weak a barrier human

<sup>(</sup>q) Herod. l. i. c. 199. (r) Baruch vi. 42, 43. (e) Herod. l. i. c. 135. (e) Philo, lib. de Special, leg. p. 778. Diog. Lacr. in Promm. P. 6. (g) In Artax. p. 1023.

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I shall finish this article by faying a word or two upon their manner of burying the dead. (w) It was not the custom of the eastern nations, and especially of the Persians, to erect funeral piles for the dead, and to confume their bodies in the flames. (x) Accordingly we find that \* Cyrus, when he was at the point of death, took care to charge his children to inter his body, and to restore it to the earth; that is the expression he makes use of; by which he seems to declare, that he looked upon the earth as the original parent, from whence he fprung, and to which he ought to return. (7) And when Cambyses had offered a thousand indignities to the dead body of Amasis, king of Egypt, he thought he crowned all by causing it to be burnt, which was equally contrast to the Egyptian and Persian manner of treating the dead. It was the custom of the + latter to wrap up their dead in wax, in order to keep them the longer from corruption.

I thought proper to give the larger account in this place of the manners and customs of the Persians, because the history of that people will take up a great part of this work, and because I shall say no more on that subject in the sequel. treatife of & Barnabus Briffon, prefident of the parliament of Paris, upon the government of the Persians, has been of great. use to me. Such collections as these, when they are made by able hands, fave a writer a great deal of pains, and furnish him with matter of erudition, and costs him little, and yet: often does him great honour.

# ARTICLE V.

The cause of the declension of the PERSIAN EMPIRE, and of the change that bappened in their manners.

XIHEN we compare the Persians, as they were before Cyrus and during his reign, with what they were afterwards in the reigns of his successors, we can hardly believe they were the same people; and we see a sensible illustration of this truth.

(1) Herod. (x) Cyrep. I, viii. p. 238. (w) Herod. 1, iii. e. 16. 1. iii. e. 16.

fepulturæ genue id fuille videtur, quo apud Xenophontem Cyrus utitur. Redditur enim terra corpus, & ita locatum ac fitum quan operimento matris obducitur. Eie. lib. ii. de Leg.

d Condiunt Ægyptii mortuas,

\* Ac mihi quidem antiquissimum | cos Comi fervant : Perfæ jam cera circomlites conditint, at quam maxime permaneant diuturna corpora. Cie.

Tufcul, Quaff. lib. i. a. 108. farum principatu, Be. Argenterati, 49. 3780.

truth, that the declention of manners in any flate is always at-

tended with that of empire and dominion.

Among many other causes that brought about the declention of the Persian empire, the four following may be looked upon as the principal: Their excessive magnificence and luxury; the abject subjection and slavery of the people; the bad eduscation of their prince, which was the source of all their irregularities; and their want of faith in the execution of their treaties, oaths and engagements.

SECT. I. Luxury and magnificence.

WHAT made the Persian troops in Cyrus's time to be looked upon as invincible, was the temperate and hard life to which they were accustomed from their infancy, having nothing but water for their endinary drink, bread and roots for their food, the ground, or fomething as hard, to lie upon, inuring themselves to the most painful exercises and labours, and esteeming the greatest dangers as nothing. The temperature of the country where they were born, which was rough, mountainous and woody, might somewhat contribute to their hardiness; for which reason Cyrus (2) would never consent to the project of transplanting them into a more mild and agreeable climate. The excellent manner of educating the ancient Persians, of which we have already given a sufficient account, and which was not left to the humours and fancies of parents, but was subject to the authority and direction of the magistrates; and regulated upon principles of the publick good; this excellent education prepared them for observings in all places and at all times, a most exact and severe discipline. Add to this the influence of the prince's example, who made it his ambition to furpass all his subjects in regularity, was the most abstemious and fober in his manner of life, the plainest in his dress, the most inured and accustomed to hardships and fatigues, as well as the bravest and most intrepid in the time of action. What might not be expected from foldiers to formed and to trained up? By them therefore we find Cyrus conquered a great part

After all his victories he continued to exhort his army and people not to degenerate from their ancient virtue, that they might not eclipse the glory they had acquired, but carefully preserve that simplicity, sobtiety, temperance, and love of labour, which were the means by which they had obtained it. But I do not know, whether Cyrus himself did not at that very time sow the first seeds of that luxury, which soon overspread

(x) Plut, in Apopth, p. 172.

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(a) X \* No tum—A and corrupted the whole nation. In that august cerestony, which we have already described at large, and on which he soft shought proper, in order to heighten the splendor of his regal dignity, to make a pompous display of all the magnificence and shew, that could be contrived to dazzle the eyes of the people. Among other things he changed his own apparel, as also that of his officers, giving them all garments made after the fashion of the Medes, richly shining with gold and purple, instead of their Persian cloaths, which were very plain and simple.

This prince seemed to forget how much the contagious example of a court, the natural inclination all men have to value and esteem what pleases the eye and makes a fine shew; how glad they are to distinguish themselves above others by a false merit easily attained in proportion to the degrees of wealth and vanity a man has above his neighbours; he forgot how capable all this together was of corrupting the purity of ancient manners, and of introducing by degrees a general, predomi-

nant talke for extravagance and luxury.

(a) This luxury and extravagance role in time to such an excess, as was little better than downright madness. The prince carried all his wives along with him to the wars; and what an equipage such a troop must be attended with is easy to judge. All his generals and officers followed his example, each in proportion to his rank and ability. Their pretext for so doing was, that the sight of what they held most dear and precious in the world, would encourage them to sight with the greater resolution; but the true reason was the love of pleasure, by which they were overcome and enslaved, before they came to engage with the enemy.

Another inflance of their folly was, that they carried their luxury and extravagance in the army, with respect to their tents, chariots, and tables, to a greater excess; if possible, than they did in their cities: (b) The most exquisite meats, the rarest birds, and the cossiliest dainties must needs be found for the prince in what part of the world soever he was encamped. They had their vessels of gold and filver without number; instruments of luxury, says a certain historian, not of victory, proper to allowe and enrich an enemy, but not to repel

or defeat him.

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<sup>(4)</sup> Xenoph. Cyrop. 1. iv. p. 91-99. (b) Senec. 1. iii. de Ira, c. 20.

<sup>\*</sup> Non belli sed luxuriæ apparatum—Aciem Persarum auro purpusaque susgentem intueri jubebat Alex-

I do not see what reasons Cyrus could have for changing his conduct in the last years of his life. It must be owned indeed, that the station of kings requires a suitable grandeur and magnificence, which may on certain occasions be carried even to a degree of pomp and splendor. But princes, possessed of a real and folid merit, have a thousand ways of making up what, they may feem to lofe by retrenching fome part of their outward flate and magnificence. Cyrus himfelf had found by experience, that a king is more fure of gaining respect from his people by the wisdom of his conduct, than by the greatness of his expences; and that affection and confidence produce a closer attachment to his person, than a vain admiration of unnecessary pomp and grandeur. Be this as it will, Cyrus's last example became very contagious. A taste for vanity and expence first prevailed at court, then spread itself into the cities and provinces, and in a little time infected the whole nation, and was one of the principal causes of the ruin of that empire, which he himself had founded.

What is here faid of the fatal effects of luxury, is not peculiar to the Persian empire. The most judicious historians, the most learned philosophers, and the prosoundest politicians, all lay it down as a certain, indisputable maxim, that wherever luxury prevails, it never fails to destroy the most flourishing states and kingdoms: And the experience of all ages, and all

nations, does but too clearly demonstrate this maxim.

What is this fubtle, fecret poison then, that thus lurks under the pomp of luxury and the charms of pleasure, and is capable of enervating at the same time both the whole strength of the body, and the vigour of the mind? It is not very difficult to comprehend, why it has this terrible effect. When men are accustomed to a foft and voluptuous life, can they be very fit for undergoing the fatigues and hardships of war? Are they qualified for fuffering the rigour of the seasons; for enduring hunger and thirst; for passing whole nights without sleep upon occasion; for going through continual exercise and action; for facing danger and despising death? The natural effect of voluptuousness and delicacy, which are the inseparable companions of luxury, is to render men subject to a multitude of false wants and necessities, to make their happiness depend upon a thousand triffing conveniencies and Superfluities, which they can no longer be without, and to give them an unreasonable. fondness for life, on account of a thousand secret ties and engagements, that endear it to them, and which by fliffing is them the great motives of glory, of zeal for their prince, and love for their country, render them fearful and cowardly, and hinder

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finder them from exposing themselves to dangers, which may in a moment deprive them of all those things, wherein they place their felicity.

# SECT. II. The abject fubmission and slavery of the Persians.

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E are told by Plato, that this was one of the causes of the decleration of the Persian empire. And indeed, what contributes most to the preservation of states, and renders their arms victorious, is not the number, but the vigour and courage of their armies; and, as it was finely faid by one of the ancients, (c) from the day a man loseth his liberty, he loseth one half of his ancient virtue. He is no longer concerned for the profperity of the state, to which he looks upon himself as an alien; and having loft the principal motives of his attachment to it, he becomes indifferent about the success of publick affairs, about the glory or welfare of his country, in which his circumstances allow him to claim no share, and by which his own private condition is not altered or improved. It may truly be faid, that the reign of Cyrus was a reign of liberty. That prince never acted in an arbitrary manner; nor did he think, that a despotick power was worthy of a king; or that there was any great glory in ruling an empire of flaves, His tent was always open; and free access allowed to every one that defired to speak to him. He did not live retired, but was visible, accessible, and affable to all; heard their complaints, and with his own eyes observed and rewarded merit; invited to his table, not only his general officers and prime ministers, but even subalterns, and sometimes whole companies of sol-\* The simplicity and frugality of his table made him capable of giving such entertainments frequently. His aim therein was to animate his officers and foldiers, to inspire them with courage and resolution, to attach them to his person rather than to his dignity, and to make them warmly espouse his glory, and still more the interest and prosperity of the state. This is what may truly he called the art of governing and commanding.

In the reading of Xenophon, with what pleasure do we obferve, not only those fine turns of wit, that justness and ingenuity in their answers and repartees, that delicacy in jesting and raillery; but at the same time that amiable chearfulness and gaiety which enlivened their entertainments, from which all vanity and luxury were banished, and in which the principal

Vol. II. N scasoning

(c) Hom. Odyff. v. 322.

Tantas vires habet frugalitas Principis, ut tot impendiis tot erogationibus sola sufficiat. Plin. in Paneg. Traj.

seasoning was a decent and becoming freedom, that prevented all constraint, and a kind of familiarity, which was so far from lessening their respect for the prince, that it gave such a life and spirit to it, as nothing but a real affection and tendermess could produce. I may venture to say, that by such a conduct as this a prince doubles and trebles his army at a small expence. Thirty thousand men, of this fort are preferable to millions of such flaves, as the Persians became afterevards. In time of action, on a decifive day of battle, this truth is most evident; and the prince is more sensible of it than any body elfe. At the battle of Thymbræa, when Cyrus's horse fell under him. Xenophon takes notice how much it concerns a commander to be loved by his foldiers. The danger of the king's person became the danger of the army; and his troops on that occasion gave incredible proofs of their courage and bravery.

Things were not carried on in the same manner, under the greatest part of his successors. Their only care was to support the pomp of sovereignty. I must confess, their outward ornaments and ensigns of royalty did not a little contribute to that end. A purple robe richly embroidered, and hanging down to their feet, a tiara, worn upright on their heads with an imperial diadem round it, a golden scepter in their hands, a magnificent throne, a numerous and shining court, a multitude of officers and guards; these things must needs conduce to heighten the splendor of royalty; but all this, when this is all, is of little or no value. What is that king in reality, who loses all his merit and his dignity, when he puts off his orna-

ments?

Some of the eastern kings, to procure the greater reverence to their persons, generally kept themselves shut up in their palaces, and seldom shewed themselves to their subjects. We have already seen, that Dejoces, the first king of the Medes, at his accession to the throne, introduced this policy, which afterwards became very common in all the eastern countries. But it is a great mistake, that a prince cannot descend from his grandour, by a fort of familiarity, without debasing or lessening his greatness. Artaxerxes did not think so; and (d) Plutarch observes, that that prince, and queen Statira, his wise, took a pleasure in being visible and of easy access to their people; and by so doing were but the more respected.

Among the Persians no subject whatsoever was allowed to appear in the king's presence without prostrating himself be-

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fore him: And this law, which (e) Seneca with good reason calls a Persian slavery, Persican servicutem, extended also to foreigners. We shall find afterwards, that several Grecians resused to comply with it, looking upon such a ceremony as derogatory to men, born and bred in the bosom of liberty. Some of them, less scrupulous, did submit to it, but not without great resustancy; and we are told, that one of them, in order to cover the shame of such a service prostration, (f) purposely let fall his ring, when he came near the king, that he might have occasion to bend his body on another account. But it would have been criminal for any of the natives of the country to hesitate or deliberate about an homage, which the kings exacted from them with the utmost rigour.

What the scripture relates of two sovereigns, (g) on one hand, whereof the one commanded all his subjects, on pain of death, to prostrate themselves before his image; and the other on the same penalty suspended all acts of religion, with regard to all the gods in general, except to himself only; and on the other hand, of the ready and blind obedience of the whole city of Babylon, who ran all together on the first signal to bend the knee before the idol, and to invoke the king exclusively of all the powers of heaven: All this shews to what an extravagant excess the eastern kings carried their pride; and

the people their flattery and servitude.

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So great was the distance between the Persian king and his subjects, that the latter, of what rank or quality soever, whether savapæ, governors, near relations, or even brothers to the king, were only looked upon as slaves; whereas the king himself was always considered, not only as their sovereign lord and absolute master, but as a kind of divinity. (b) In a word, the peculiar character of the Asiaticks, and of the Persians more particularly than any other, was servitude and slavery; which made (i) Cicero say, that the despotick power, some were endeavouring to establish in the Roman commonwealth, was an insupportable yoke, not only to a Roman, but even to a Persian.

It was therefore this arrogant haughtiness of the princes on one hand, and this abject submission of the people on the other, which, according to Plato, (k) were the principal causes of the ruin of the Persian empire, by dissolving all the ties, wherewith a king is united to his subjects, and the subjects to N 2

<sup>(</sup>g) L'b iii. de Benef, c. 12. & lib. iii. de Ira, c. 17. (f) Ælian. l. l. Var. Histor. cap. xxi. (g) Nebuchadnezzir, Dan. c. iii. Darius the Mede. Dan. c. vi. (b) Plut. in Apophth. p. 213. (i) L.b. x. Epist. ad Attic. (k) Lib. iii. de Leg. p. 697.

their king. Such an haughtiness extinguishes all affection and humanity in the former; and such an abject state of slavery leaves the people neither courage, zeal, nor gratitude. The Persian kings governed and commanded only by threats and menaces, and the subjects neither obeyed nor marched, but with unwillingness and reluctance. This is the idea Xerxes himself gives us of them in Herodotus, where that prince is represented as wondering how the Grecians, who were a free people, could go to battle with a good will and inclination. How could any thing great or noble be expected from men, so dispirited and depressed by slavery, as the Persians were, and reduced to such an abject servitude; which, to use the words of Longinus, (1) is a kind of imprisonment, wherein a man's foul may be said in some fort to grow little and contracted?

I am unwilling to fay it; but I do not know, whether the great Cyrus himself did not contribute to introduce among the Persians, both that extravagant pride in their kings, and that abject submission and flattery in the people. It was in that pompous ceremony, which I have several times mentioned, that the Persians (till then very jealous of their liberty, and very far from being inclined to make a shameful prostitution of it by any mean behaviour or fervile compliances) first bent the knee before their prince, and stooped to a posture of adoration. Nor was this an effect of chance; For Xenophon intimates clearly enough, that Cyrus, (m) who defired to have that homage paid him, had appointed persons on purpose to begin it; whose example was accordingly followed by the multitude, and by the Persians as well as the other nations. In these little tricks and stratagems we no longer discern that nobleness and greatness of foul which had ever been conspicuous in that prince till this occasion: And I should be apt to think, that being arrived at the utmost pitch of glory and power, he could no longer refift those violent attacks, wherewith prosperity is always affaulting even the best of princes, (n) secunda res sapientium animos fatigant; and that at last pride and vanity, which are almost inseparable from sovereign power, forced him, and in a manner tore him from himself and his own natural inclinations: (o) Vi dominationis convulsus & mutatus.

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<sup>(1)</sup> Cap. xxxv. (m) Cyrop. 1 ii, p. 215. (n) Salluft. (o) Tacit, Annal. 1. vi. c. 48.

SECT. III. The wrong education of their princes, another cause of the declenfion of the Persian empire.

T is Plato (p) still, the prince of philosophers, who makes this reflection; and we shall find, if we narrowly examine the fact in question, how solid and judicious it is, and how in-

excusable Cyrus's conduct was in this respect.

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Never had any man more reason than Cyrus to be sensible, how highly necessary a good education is to a young prince. He knew the whole value of it with regard to himself, and had found all the advantages of it by his own experience. (q) What he most earnestly recommended to his officers, in that fine discourse he made to them after the taking of Babylon, in order to exhort them to maintain the glory and reputation they had acquired, was to educate their children in the same manner, as they knew they were educated in Persia, and to persevere themselves in the practice of the same manners, as

was practifed there. Would one believe, that a prince, who fpoke and thought in this manner, could ever have entirely neglected the education of his own children? Yet this is what happened to Cyrus." Forgetting that he was a father, and employing himself wholly about his conquests, he left that care entirely to women, that is, to princeffes, brought up in a country, where vanity, luxary and voluptuousness reigned in the highest degree; for the queen his wife was of Media. And in the fame tafte and manner were the two young princes, Cambyses and Smerdis, educated. Nothing they asked was ever refused them: Nor were their defires only granted, but prevented. The great maxim was, that their attendants should cross them in nothing, never contradict them, nor ever make use of reproofs or remonstrances with them. No one opened his mouth in their presence, but to praise and commend what they faid and did. Every one cringed and stopped, and bent the knee before them: And' it was thought effential to their greatness; to place an infinite distance between them and the rest of mankind, is if they had been of a different species from them. It is Plato that informs us of all these particulars: For Xenophon, probably to spare his hero, fays not one word of the manner in which thefe princes were brought up, though he gives us so ample an account of the education of their father.

What surprizes me the most is, that Cyrus did not, at least, take them along with him in his last campaigns, in order to draw them out of that foft and effeminate course of life, and

to instruct them in the art of war; for they must needs have been of sufficient years: But perhaps the women opposed his

defign, and over-ruled him. .

Whatever the obstacle was, the effect of the education of these princes was such as ought to be expected from it. Cambyses came out of that school what he is represented in history, an obstinate and self-conceited prince, sull of arrogance and vanity, abandoned to the most scandalous excesses of drunkenness and debauchery, cruel and inhuman, even to the causing of his own brother to be murdered in consequence of a dream; in a word, a furious, frantick mad man, who by his ill conduct brought the empire to the brink of destruction.

His father, fays Plato, left him at his death a great many vast provinces, immense riches, with innumerable forces by sea and land: But he had not given him the means for preserving them, by teaching him the right use of such power.

This philosopher makes the same restections with regard to Darius and Xerxes. The sormer, not being the son of a king, had not been brought up in the same esseminate manner, as princes were; but ascended the throne with a long habit of industry, great temper and moderation, a courage little inserior to that of Cyrus, and by which he added to the empire almost as many provinces, as the other had conquered. But he was no better a father than him, and reaped no benefit from the sault of his predecessor, in neglecting the education of his children. Accordingly, his son Xerxes was little better than a second Cambyses.

From all this Plato, after having flews, what numberless rocks and quicksands, almost unavoidable, lie in the way of persons bred in the arms of wealth and greatness, concludes, that one principal cause of the declension and ruin of the Persona empire, was the bad education of their princes; because those first examples had an influence upon, and became a kind of rule to, all their successors, under whom every thing still degenerated more and more, till at last their luxury exceeded

all bounds and restraints.

# SECT. IV. Their breach of faith, or want of fincerity.

(r) WE are informed by Xenophon, that one of the causes, both of the great corruption of manners among the Persians, and of the destruction of their empire, was their want of publick faith. Formerly, says he, the king, and those that governed under him, thought it an indispensible duty

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duty to keep their word, and inviolably to observe all treaties, into which they had entered with the folemnity of an oath ; and that even with respect to those, that had rendered themselves most unworthy of such treatment, through their perfidiousness and insincerity: And it was by this true policy and prudent conduct, that they gained the absolute confidence, both of their own subjects, and of all their neighbours and al-This is a very great encomium given by the historian tothe Perfians, which undoubtedly belongs to the reign of the great Cyrus; (s) though Xenophon applies it likewise to that of the younger Cyrus, whose grand maxim was, as he tells us, never to violate his faith, upon any pretence whatfoever, with regard either to any word he had given, any promise made, or any treaty he had concluded. These princes had a just idea of the regal dignity, and rightly judged, that, if probity and truth were renounced by the rest of mankind, they ought to find a fanctuary in the heart of a king; who being the bonds and center, as it were, of fociety, should also be the protector and avenger of faith engaged; which is the very foundation whereon the other depends.

Such fentiments as these, so noble, and so worthy of perfors born for government, did not last long. A false prudence, and a spurious artificial policy soon succeeded in their place. Instead of faith, probity and true merit, says Xenophon, (t) which heretofore the prince used to cherish and distinguish, all the chief officers of the court began to be filled with those pretended zealous servants of the king, who sacrifice every thing to his humour and supposed interests; " who hold it as a maxim, that fallhood and deceit, perfidiousness and perjury, if boldly and artfully put in practice, are the thortest and surest expedients for bringing about his enterprizes and defigns; who look upon a fcrupulous adherence in a prince to his word, and to the engagements into which he has entered, as an effect of pufillanimity, incapacity, and want of understanding; and whose opinion, in short, is, that a manis unqualified for government, if he does not prefer reasons and confiderations of state, before the exact observation of treaties, though concluded in never to folemn and facred a manner.

The Afiatick nations, continues Xenophon, foon imitated their prince, who became their example and instructor in double-

<sup>(</sup>s) De exped. Cyr. 1. i. p. 267. (e) Cyrop. 1. viii. p. 239.

Επὶ τὸ κατεργάζεσθαι ων ἐπιθυ- | τᾶν τὸ δὲ ἀπλώντε κỳ ἀλυθὲς, τὸ αὐτὸ κροίη, συντομωτάτην ὅδον ὥετο είναι διὰ | τῷ ἡλιθίω είναι. De exped. Cyr. l. i. τῷ ἐπιοςκεῖντε, κỳ ψεύδεσθαι, κỳ ἐξαπα- | p. 292.

ble-dealing and treachery. They foon gave themselves up to violence, injustice and impiety: And from thence proceeds that strange alteration and difference we find in their manners, as also the contempt they conceived for their sovereigns, which is both the natural consequence and punishment of the little regard princes pay to the most sacred and awful solemnities of

religion.

Surely the oath, by which treaties are fealed and ratified, and the Deity brought in not only as present, but as guarantee of the conditions flipulated, is a most facred and august ceremony, very proper for the subjecting of earthly princes to the fupreme Judge of heaven and earth, who alone is qualified to judge them; and for the keeping all human majesty within the bounds of its duty, by making it appear before the majesty of God, in respect of which it is as nothing. Now, if princes will teach their people not to stand in fear of the supreme Being, how shall they be able to secure their respect and reverence to themselves? When once that fear comes to be extinguished in the subjects as well as in the prince, what will become of fidelity and obedience, and by what stays or pillars shall the throne be supported? (u) Cyrus had good reason to fay, that he looked upon none as good fervants and faithful subjects, but such as had a sense of religion, and a reverence for the Delty: Nor is it all aftonishing, that the contempt which an impious prince, who has no regard to the fanctity of oaths, shews of God and religion, should shake the very foundations of the firmest and best-established empires, and sooner or later occasion their utter destruction. Kings, fays (w) Plutarch, when any revoluion happens in their dominions, are apt to complain bitterly of their subjects unfaithfulness and difloyalty: But they do them wrong; and forget, that it was themselves who gave them the first lessons of their disloyalty, by shewing no regard to justice and sidelity, which on all occasions they sacrificed without scruple to their own particular interefts.

(u) Cyrop. l. viii. p. 204.

(w) Plut. in Pyrrh. p. 390.

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# BOOK THE FIFTH.

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# HISTORY

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# Origin and first Settlement

Of the feveral

# States and Governments of GREECE.

F all the ancient nations, scarce have any been so highly celebrated, or surnished history with so many valuable monuments and illustrious examples, as Greece. In what light soever she is considered, whether for the glory of her arms, the wisdom of her laws, or the study and improvement of arts and sciences, all these she carried to the utmost degree of perfection; and it may truly be said, that in all these respects she has in some measure been the school of mankind.

It is impossible not to be very much affected with the hiftory of fuch a nation; especially when we consider that it has been transmitted to us by writers of extraordinary merit, many of whom diftinguished themselves as much by their swords, as by their pens; and were as great commanders and able statesmen, as excellent historians. I confess, it is a vast advantage to have such men for guides; men of an exquisite judgment : and consummate prudence; of a just and perfect taste in every respect; and who furnish not only the facts and thoughts, as well as the expressions wherewith they are to be represented; but, what is more, to furnish all the proper reflections that are to accompany those facts; and which are the most useful improvements resulting from history. These are the rich sources from whence I shall draw all that I have to fay, after I have previously enquired into the first origin and establishment of the Grecian states. As this enquiry must be dry, and not capable

pable of affording much delight to the reader, I shall be as brief as possible. But before I enter upon that, I think it necessary to draw a kind of a short plan of the situation of the country, and of the several of parts of that compose it.

#### ARTICLE I.

A geographical description of ancient GREECE.

A Ncient Greece, which is now the fouth part of Turkey in Europe, was bounded on the east by the Ægean sea, now called the Archipelago; on the south by the Cretan, or Candian sea; on the west by the Ionian sea; and on the north by Illyria and Thrace.

The constituent parts of ancient Greece are, Epirus, Peloponnesus, Greece properly so called, Thessaly, and Macedonia.

EPIRUS. This province is fituate to the west, and divided from Thessay and Macedonia by mount Pindus, and the

Acroceraunian mountains.

The most remarkable inhabitants of Episus are, the Mo-LOSSIANS, whose chief city is Dodona, famous for the temple and oracle of Jupiter. The CHAONIANS, whose principal city is Oricum. The THESPROTIANS, whose city is Buthrotum, where was the palace and residence of Pyrrhus. The ACARNANIANS, whose city was Ambracia, which gives its name to the gulf. Near to this stood Actium, famous for the victory of Augustus Cæsar, who built over-against that city, on the other side of the gulf, a city named Nicopolis. There were two little rivers in Epirus, very famous in fabulous story, Cocytus and Acheron.

Epirus must have been very well peopled in former times; as (\*) Polybius relates, that Paulus Æmilius, after having defeated Perseus, the last king of Macedonia, destroyed seventy cities in that country, the greatest part of which belonged to the Molossians; and that he carried away from thence no

less than aroundred and fifty thousand prisoners.

PELOPONNESUS. This is a peninsula, now called the Morea, joined to the rest of Greece only by the Ishmus of Cosinth, that is but fix miles broad. It is well known, that several princes have attempted in vain to cut through this Ishmus.

The parts of Peloponnesus are, Achara, properly so called, whose chief cities are Corinth, Sicyon, Patræ, &c. Elis, in which is Olympia, otherwise called Pisa, seated on the river Alpheus, upon the banks of which the Olympick games used

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to be celebrated. Cyllene, the country of Mercury. Messenia, in which are the cities of Messene, Pylos, in the last of which Nestor was born, and Corona. Arcadia, in which stood the cities of Tegea, Stymphalos, Mantinea, and Megalopolis, Polybius's native place. Laconia, wherein stood Sparta, or Lacedæmon, and Amyclæ; mount Taygetus; the river Eurotas, and the cape of Tenarus. Arcolis, in which was the city of Argos, called also Hippium, famous for the temple of Juno; Nemea, Mycenæ, Nauplia, Troezen, and Epidaurus, wherein was the temple of Æsculapius.

### GREECE, properly fo called.

The principal parts of this country were, ATOLIA, in which were the cities of Chalcis, Calydon and Olenus. Doris, Lockis, inhabited by the Ozolæ. Naupactum, now called Lepanto, famous for the defeat of the Turks in 1577. Phocis. Antycira. Delphos at the foot of mount of Parnaffus, famous for the oracles delivered there. In this country also was mount Helicon. Beotia. Orchomenos. Thespia. Cheronea, Plutarch's native country. Platæa, famous for the defeat of Mardonius. Thebes. Aulis, famous for its port, from whence the Grecian army set fail for the siege of Troy. Leuctra, celebrated for the victory of Epaminondas. ATTICA. Megara. Eleusis. Decelia. Marathon, where Miltiades defeated the Persian army. Athens, whose ports were Piræus, Munichia, and Phalerus; and mountains Hymettus and Cithæron. Lockis.

THESSALY. The most remarkable towns of this province were, Gomphi, Pharsalia, near which Julius Cæsar deseated Pompey. Magnesia. Methone, at the siege of which Philip lost his eye. Thermopyles, a narrow strait, samous for the deseat of Xerxes's numerous army by the vigorous resistance of three hundred Spartans. Phthia. Thebes. Larissa. Demetrias. The delightful vallies of Tempe, near the banks of the river Peneus. Olympus, Pelion, and Ossa, three mountains celebrated in sabulous story for the battle of the giants.

MACEDONIA. I shall only mention a few of the principal towns of this country. Epidamnus, or Dyrrachium, now called Durazzo. Apollonia. Pella, the capital of the country, and the native place of Philip and of his son Alexander the Great. Agaa. Adessa. Pallene. Olynthus, from whence the Olynthiacks of Demosthenes took their name. Torone. Arcanthus. Thessalonica, now called Salonichi. Stagira, the place of Aristole's birth. Amphipolis. Philippi, famous for the N 6

victory gained there by Augustus and Anthony over Brutus and Cassius. Scotussa. Mount Athos; and the river Strimon.

## The GRECIAN'ifles.

There is a great number of islands contiguous to Greece. that are very famous in history. In the Ionian sea, Coroyra, with a town of the same name, now called Corfu. Cephalene and Zacynthus, now Cephalona and Zant. Ithaca, the country of Ulysses, and Dulichium. Near the promontory Malea, over-against Laconia, is Citnera. In the Saronick gulph, are Ægina, and Salamine, so samous for the naval battle between Xerxes and the Grecians. Between Greece and Afra lie the Sporades; and the Cyclades, the most noted of which are Andros, Delos, and Paros, anciently famous for fine marble. Higher up in the Ægean sea is Eubœa, now Negropont, se-parated from the main land by a small arm of the sea, called Euripus. The most remarkable city of this isle was Chalcis. Towards the north is Cyrus, and a good deal higher Lemnos, now called Stalimene; and still further Samothrace. Lower down is Lesbos, whose principal city was Mitylene, from whence the isle has fince taken the name of Metelin. Scio, renowned for excellent wine; and, lastly, Samos. Some of these last-mentioned isles are reckoned to belong to Asia.

The island of Crete, or Candia, is the largest of all the isles, contiguous to Greece. It has to the north the Ægean sea, er the Archipelago; and to the south the African ocean. Its principal towns were, Gortyna, Cydon, Gnossus; its mountains, Dicte, Ida, and Corycus. Its labyrinth is famous over

all the world

The Grecians had colonies in most of these isles.

They had likewife fettlements in Sicily, and in part of Italy towards Calabria (r), which places are for that reason called

Græcia magna.

(2) But their grand settlement was in Asia minor, and particularly in Æolis, Ionia, and Doris. The principal towns of Æolis are, Cumæ, Phocæ, Elea. Of Ionia, Smyrna, Clazomene, Teos, Lebedus, Colophon and Ephesus. Of Doris, Halicarnassus and Cnidos.

They had also a great number of colonies dispersed up and down in different parts of the world, whereof I shall give some

account as occasion shall offer.

(y) Strab, l. vi. p. 253.

(z) Plin. l. vi. c. 2,

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## ARTICLE II.

DIVISION of the GRECIAN HISTORY into four Several ages.

THE Grecian history may be divided into four different ages, all noted by so many memorable epocha's, all

which together include the space of 2154 years.

The first age extends from the foundation of the several petty kingdoms of Greece, (beginning with that of Sicyone, which is the most ancient) to the sege of Troy, and comprehends about a thousand years, namely, from the year of the world 1820 to the year 2820.

The fecond begins from the taking of Troy to the reign of Darius, the fon of Hystaspes, at which period the Grecian history begins to be intermixed with that of the Persians, and contains the space of fix hundred fixty-three years, from the

year of the world 2820 to the year 3483.

The third is dated from the beginning of the reign of Darius to the death of Alexander the Great, which is the finest part of the Grecian history, and takes in the term of one hundred and ninety-eight years, from the year of the world 3483.

to the year 3681.

The fourth and last age commences from the death of Alexander, at which time the Grecians began to decline, and continues to their final subjection by the Romans. The epocha of the utter ruin and downfal of the Greeks may be dated, partly from the taking and destruction of Corinth by the conful L. Mummius, in 3858, partly from the extinction of the kingdom of the Seleucides in Asia by Pompey, in the year of the world 3939, and of the kingdom of the Lagides in Egypt by Augustus, anno mun. 3974. This last age includes in all two hundred and ninety-three years.

Of these four distinct ages, I shall in this place only touch upon the two first, in a very succinct manner, just to give the reader some general notion of that obscure period; because those times, at least a great part of them, have more of fable in them than of real history, and are wrapt up in such darkness and obscurity, as are very hard, if not impossible, to penetrate: And I have often declared already, that such a dark and laborious enquiry, though very useful for those that are for going to the bottom of history, does not come within the

plan of my defign.

### ARTICLE III.

The primitive origin of the GRECIANS.

IN order to arrive at any certain knowledge concerning the first origin of the Grecian nations, we must necessarily have

recourse to the accounts we have of it in holy scripture.

(a) Javan or Ion (for in the Hebrew the same letters differently pointed form these two different names) the son of Japhet, and grandson of Noah, was certainly the father of all those nations, that went under the general denomination of Greeks, though he has been looked upon as the sather of the Ionians only, which were but one particular nation of Greeks. But the Hebrews, the Chaldeans, Arabians, and others, give no other appellation to the whole body of the Grecian nations, than that of Ionians. (b) And for this reason Alexander, in the predictions of Daniel, is mentioned under the name of the king of Javan.

(c) Javan had four fons, Eliza, Tarsis, Chittim, and Dodanim. As Javan was the original father of the Grecians in general, no doubt but his four sons were the heads and sounders of the chief tribes and principal branches of that nation, which became in succeeding ages so renowned for arts and arms.

Eliza is the same as Ellas, as it is rendered in the Chaldee translation; and the word "Example, which was reed as the common appellation of the whole people, in the fame manner as the word Exa; was of the whole country, has no other derivation. The city of Elis, very ancient in Pelopennesus, the Elyfian fields, the river Eliffus, or Iliffus, have long retained the marks of their being derived from Eliza, and have contributed more to preferve his memory, than the historians themselves of the nation, who were inquisitive after foreign affairs, and but little acquainted with their own original; because as they had little or no knowledge of the true religion, they did not carry their enquiries fo high. Upon which account, they themselves derived the words Hellenes and Iones from another fountain, as we shall see in the sequel; for I think myself obliged to give some account of their opinions also in this respect.

Tharfis was the second son of Javan. He settled as his brethren did, in some part of Greece, perhaps in Achaia, or the neighbouring provinces, as Eliza did in Peloponnesus.

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fa) Gen. x. 2. (b) Dan. viii. 21. (c) Gen. x. 4.

Hircus caprarum rex Græciæ; in the Elebrew, tex Javan.

It is not to be doubted but that Chittim was the father of the Maccabees, (d) in the beginning of which it is faid, that Alexander, the son of Philip the Maccabonian, went out of his country, which was that of Cetthim of Conting to make war against Darius, king of Persia. And in the eighth chapter, speaking of the Romans and their victories over the last kings of Maccadonia, Philip and Perseus; the two last-mentioned princes are called kings of the Cetheans.

Dodanim. It is very probable, that Thessaly and Epirus were the portion of the fourth son of Javan. The impious worship of Jupiter of Dodona, as well as the city of Dodona titself, are proofs that some remembrance of Dodanim had remained with the people, who derived their first establishment

and origin from him.

This is all that can be said with any certainty concerning the true origin of the Grecian nations. The holy scripture, whose design is not to satisfy our curiosity, but to nourish and improve our piety, after scattering these sew rays of light, leaves us in utter darkness concerning the rest of their history; which therefore can only be collected from prophane authors.

If we may believe (e) Pliny, the Grecians were so called from the name of an ancient king, of whom they had but a very uncertain tradition. Homer, in his poems, calls them Hellenes, Danai, Argives, and Achaians. It is observable,

that the word Gracus is not once used in Virgil.

The exceeding rusticity of the first Greeness would appear incredible, if we could call in question the testimony of their own historians upon that article. But a people, so vain of their origin, as to adorn it by fiction and fables, we may be sure would never think of inventing any thing in its disparagement. (f) Who would imagine that the people, to whom the world is indebted for all her knowledge in literature and the sciences, should be descended from mere savages, who knew no other law than force, and were ignorant even of agriculture? And yet this appears plainly to be the case, from the divine honours they decreed to the person (g) who first taught them to seed upon acorns, as a more delicate and wholsome nourishment than herbs. There was still a great distance from this first improvement

<sup>(</sup>d) 1 Macc. i. 1. (e) Lib. iv. c. 7. (f) Paufan. l. viii, p. 455, 456. (g) Pelasgus.

Egressus de terra Cethim.
† Philippum & Perseum Cethetrum regem, ver. 5.

† Δωδώνη ἀπὸ Δοδώνυ τῶ Διὸς ἐ
Εὐχώπης. Stephanus.

ment to a state of urbanity and politeness. Nor did they indeed arrive at the latter, till after a long process of time. ha

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The weakest were not the last to understand the necessity of living together in society, in order to defend themselves against violence and oppression. At first they built single houses at a distance from one another; the number of which insensibly increasing, formed in time towns and cities. But the bare living together in society was not sufficient to polish such a people. Egypt and Phænicia had the horsur of doing this. (b) Both these nations contributed to instruct and civilize the Grecians, by the colonies they sent among them. The latter taught them navigation, writing, and commerce; the former the knowledge of their laws and polity, gave them a taste for arts and sciences,

and initiated them into their mysteries.

(i) Greece, in her infant state, was exposed to great commotions and frequent revolutions; because, as the people had no settled correspondence, and no superior power to give laws to the rest, every thing was determined by force and violence. The strongest invaded the lands of their neighbours, which they thought more fertile and delightful, and dispossessed the lawful owners, who were obliged to seek new settlements elsewhere. As Attica was a dry and barren country, its inhabitants had not the same invasions and outrages to sear, and therefore consequently kept themselves in possession of their ancient territories; for which reason they took the name of κυτόχθονες, that is, men born in the country where they lived, to distinguish themselves from the rest of the nations, that had almost all transplanted themselves from place to place.

Such were in general the first beginnings of Greece. We must now enter into a more particular detail, and give a brief account of the establishment of the several different states,

whereof the whole country confifted.

## ARTICLE IV.

The different flates, into which GREECE was divided.

In those early times kingdoms were but inconsiderable, and of very small extent, the title of kingdom being often given to a single city, with a few leagues of land depending upon it.

(k) Sievon. The most ancient kingdom of Greece was that of Sievon; whose beginning is placed by Eusebius thirteen

<sup>(</sup>b) Herod. l. v. c. 58. & l. v. c. 58-60. Plin. l. v. et 12. & l. vii. e. 56. (i) Thucyd, lib, i. p. 2, (k) A, M. 1915. Ant. J. C. 2089.

hundred and thirteen years before the first Olympiad. Its duration is believed to have been about a thousand years.

(1) ARGOS. The kingdom of Argos, in Peloponnesus, began a thousand and eighty years before the first Olympiad, in the time of Abraham. The first king of it was INACHUS. His successors were, his son Phoroneus; Aris; Argus, from whom the country took its name; and after several others, Gelanor, who was dethroned and expelled his kingdom by Danaus, the Egyptian. (m) The successors of this last were first Lynceus, the son of his brother Ægyptus, who alone, of fifty brothers, escaped the cruelty of the Danaides; then Abas, Proetus, and Acrisius.

Of Danae, daughter to the last, was born Perseus, who having, when he was grown up, unfortunately killed his grandfather, Acrisius, and not being able to bear the fight of Argos, where he committed that involuntary murder, withdrew to

Mycenæ, and there fixed the feat of his kingdom.

MYCENÆ. Perseus then translated the seat of the kingdom from Argos to Mycenæ. He lest several sons behind him; among others Alcæus, Sthenelus, and Electryon. Alcæus was the father of Amphitryon; Sthenelus of Eurystheus; and Electryon of Alcmena. Amphitryon married Alcmena, upon whom Jupiter begat Hercules.

Eurystheus and Hercules came into the world the same day; but as the birth of the former was by Juno's management antecedent to that of the latter, Hercules was forced to be subject to him, and was obliged by his order to undertake the twelve

labours, fo celebrated in fable.

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The kings, who reigned at Mycenæ, after Perseus, were ELECTRYON, STHENBLUS, and EURYSTHEUS. The last, after the death of Hercules, declared open war against his descendants, apprehending they might some time or other attempt to dethrone him; which, as it happened, was done by the Heraclidæ; for, having killed Eurystheus in battle, they entered victorious into Peloponnesus, and made themselves masters of the country. But, as this happened before the time determined by fate, a plague ensued, which, with the direction of an oracle, obliged them to quit the country. Three years after this, being deceived by the ambiguous expression of the oracle, they made a second attempt, which likewise proved fruitless. This was about twenty years before the taking of Troy.

ATREUS

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<sup>(1)</sup> A. M. 2148, Ant. J. C. 1856. Euseb. in Chron. (m) A. M. 2530. Ant. J. C. 1474.

ATREUS, the fon of Pelops, uncle by the mother's fide to Eurystheus, was the latter's successor. And in this manner the erown came to the descendants of Pelops, from whom Peloponnesus, which before was called Apia, derived its name. The bloody hatred of the two brothers, Acreus and Thyestes, is known to all the world.

PLISTHENES, the fon of Atreus, succeeded his father in the kingdom of Mycena, which he left to his son AGAMEMNON, who was succeeded by his son Orestes. The kingdom of Mycena was filled with enormous and horrible crimes, from the

time it came into the family of Pelops.

TISAMENES and PENTHILUS, sons of Orestes, reigned after their father, and were at last driven our of Peloponnesus by the Heraclidæ.

of this kingdom. Having settled in Attica, he divided all the country, subject to him, into twelve districts. He also

established the Areopagus...

This august tribunal, in the reign of his successor CRANAUS, adjudged the famous difference between Neptune and Mars. In his time happened Deucalion's stood. The deluge of Ogyges in Attica was much more ancient, being a thousand and twenty years before the first Olympiad, and consequently in the year of the world 2208.

AMPHICTYON, the third king of Athens, procured a confederacy between twelve nations, which affembled twice a year at Thermopylæ, there to offer their common facrifices, and to confult together upon their affairs in general, as also upon the affairs of each nation in particular. This convention was

called the assembly of the Amphyctions.

The reign of ERECTHEUS is remarkable for the arrival of Ceres in Attica, after the rape of her daughter Proferpine, as

also for the institution of the mytteries at Eleufis.

(a) The reign of ÆGEUS, the fon of Pandion, is the most illustrious period of the history of the heroes. In his time are placed the expedition of the Argonauts; the celebrated labours of Hercules; the war of Minos, second king of Crete, against the Athenians; the story of Theseus and Ariadne.

THESEUS succeeded his father Ægeus. Cecrops had divided Attica into twelve boroughs, or twelve districts, separated from each other. Theseus brought the people to understand the advantages of common government, and united the twelve boroughs into one city or body politick, in which the whole

authority was united.

CODRUS

Copr us was the last king of Athens; he devoted himself

to die for his people.

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(p) After him the title of king was extinguished among the Athenians. Medon, his son, was at the head of the commonwealth with the title of Archon, that is to say, president or governor. The first Archontes were for life; but the Athenians, growing weary of a government, which they still thought bore too great a resemblance to royal power, made their Archontes elective every ten years, and at last reduced it to an annual office.

(q) THEBES. Cadmus, who came by sea from the coast of Phænicia, that is, from about Tyre and Sidon, seized upon that part of the country, which was afterwards called Bæotia. He built there the city of Thebes, or at least a citadel, which from his own name he called Cadmæa, and there fixed the seat

of his power and dominion.

The fatal misfortune of Laius, one of his successors, and of Jocasta his wife, of Oedipus their son, of Eteocles and Polynices, who were born of the incestuous marriage of Jocasta with Oedipus, have surnished ample matter for fabulous narnation and theatrical representations.

SPARTA, or LACEDEMON. It is supposed, that LELIE, the first king of Laconia, began his reign about 1516 years

before the Christian æra.

TYNDARUS, the ninth king of Lacedæmon, had, by Leda, Castor and Pollux, who were twins, besides Helena, and Clitemnestra the wife of Agamemnon, king of Mycenæ. Having furvived his two fons, the twins, he began to think of chuling a successor, by looking out for a husband for his daughter All the pretenders to this princess bound themselves by oath, to abide by, and entirely to submit to the choice, which the lady herself should make, who determined in favour of Menelaus. She had not lived above three years with her husband, before the was carried off by Alexander Paris, fon of Priam, king of the Trojans; which rape was the cause of the Projan war. Greece did not properly begin to know or experience her united strength, till the famous siege of that city, where the Achilles's, the Ajaxes, the Nestors, and the Ulysfes's, gave Afia sufficient reasons to forebode her suture subjection to their posterity. The Greeks took Troy after a ten years fiege, much about the time that Jephtha governed the people of God, that is, according to Bishop Usher, in the year of the world 2820, and 1184 years before Jesus Christ. This

(2) A.M. 2934. Ant. J. C. 1070. (2) A. M. 2549. Ant. J C. 1455.

epocha is famous in history, and should carefully be remember-

ed, as well as that of the Olympiads.

An Olympiad is the revolution of four compleat years, from one celebration of the Olympick games to another. We shall elsewhere give an account of the institution of these games, which were celebrated every four years, near the town of Pisa, otherwise called Olympia.

The common æra of the Olympiads begins in the summer of the year of the world 3228, 776 years before Jesus Christ, from the games, in which Corebus won the prize in the races.

Fourscore years after the taking of Troy, the Heraclidæ reentered the Peloponnesus, and seized Lacedæmon, where two brothers, Eurysthenes and Procles, sons of Aristodemus, began to reign together, and from their time the scepter always continued jointly in the hands of the descendants of those two samilies. Many years after this, Lycurgus instituted that body of laws for the Spartan state, which rendered both the legislator and republick so samous in history: I shall speak of them at large in the sequel.

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(r) CORINTH. Corinth began later, than the other cities I have been speaking of, to be governed by particular kings. It was at first subject to those of Argos and Mycenæ; at last Sisyphus, the son of Æolus, made himself master of it. But his descendants were dispossed of the throne by the Hera-

clidæ, about 110 years after the fiege of Troy.

The regal power, after this, came to the descendants of Bacchis, under whom the monarchy was changed into an aristocracy, that is, the reins of the government were in the hands of the elders, who annually chose from among themselves a chief magistrate whom they called Prytanis. At last Cypselus having gained the people, usurped the supreme authority, which he transmitted to his son Periander; who was ranked among the Grecian sages, on account of the love he bore to learning, and the protection and encouragement he gave to learned men.

(s) MACEDONIA. It was a long time before the Greeks had any great regard to Macedonia. Her kings, living retired in woods and mountains, seemed not to be considered as a part of Greece. They pretended, that their kings, of whom Caranus was the first, were descended from Hercules. Philip and his son Alexander raised the glory of this kingdom to a very high pitch. It had subsisted 471 years before the death of Alexander, and continued 155 more, till Perseus was beaten

and taken by the Romans; in all 626 years.

(r) A. M. 2623. Ant. J. C. 1376. (s) A. M. 3191. Ant. J. C. 1831. ART I-

## ARTICLE V.

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Colonies of the GREEKS sent into Asia minor.

TE have already observed, that fourscore years after the taking of Troy, the Heraclidæ recovered Peloponnefus, after having defeated the Pelopidæ, that is, Tisamenes and Penthilus, sons of Orestes; and that they divided the kingdoms of Mycenæ, Argos and Lacedæmon among them.

So great a revolution as this almost changed the face of the country, and made way for several very famous transmigrations; which the better to understand, and to have the clearer idea of the fituation of the Grecian nations, as also of the four dialects, or different idioms of speech, that prevailed among them, it will be necessary to look a little farther back. into history.

(t) Deucalion, who reigned in Thessaly, and under whom happened the flood that bears his name, had by Pyrrha his wife two fons, Helenus and Amphictyon. This laft, having driven Cranaus out of Athens, reigned there in his place. Helenus, if we may believe the historians of his country, gave the name of Hellenes to the Greeks: He had three sons, Æolus, Dorus, and Xuthus.

Æolus, who was the eldest, succeeded his father, and befides Thessaly had Locris and Bœotia added to his dominions. Several of his descendants went into Peloponnesus with Pelops, the fon of Tantalus, king of Phrygia, from whom Peloponnefus took its name, and fettled themselves in Laconia.

The country contiguous to Parnassus, fell to the share of

Dorus, and from him was called Doris.

Xuthus, compelled by his brothers, upon some particular disgust, to quit his country, retired into Attica, where he married the daughter of Evechtheus, king of the Athenians, by whom he had two fons, Achæus and Ion.

An involuntary murder, committed by Achæus, obliged him to retire to Peloponnesus, which was then called Egialæa, of which one part was from him called Achaia. His descen-

dants settled at Lacedæmon.

Ion, having fignalized himself by his victories, was invited by the Athenians to govern their city, and gave the country his name; for the inhabitants of Attica were likewise called lonians. The number of the citizens increased to such a degree, that the Athenians were obliged to fend a colony of the Ionians into Peloponnesus, who likewise gave the name to the country they possessed.

<sup>(</sup>t) Strab. 1. viii. p. 383, &c. Paufan, 1. vii. p. 396, &c.

Thus all the inhabitants of Peloponnesus, though composed of different people, were united under the names of Achaens and Ionians.

The Heraclidæ, fourscore years after the taking of Troy, resolved seriously to recover Peloponnesus, which of right belonged to them. They had three principal leaders, sons of Aristomachus, namely, Timenes, Cresphontes, and Aristodemus; the last dying, his two sons, Eurysthenes and Procles, succeeded him. The success of their expedition was as happy as the motive was just, and they recovered the possession of their ancient dominion. Argos fell to Timenes, Messenia to Cresphontes, and Laconia to the two sons of Aristodemus.

Such of the Acheans as were descended from Æolus, and had hitherto inhabited Laconia, being driven from thence by the Dorians, who accompanied the Heraclidæ into Peloponnefus, after some wandering, settled in that part of Asia minor, which from them took the name of Æolis, where they sounded Smyrna, and eleven other cities; but the town of Smyrna came afterwards into the hands of the Ionians. The Æolians be-

came likewise possessed of several cities of Lesbos.

As for the Achæans of Mycenæ and Argos, being compelled to abandon their country to the Heraclidæ, they seized upon that of the Ionians, who dwelt at that time in a part of Peloponnesus. The latter sted at first to Athens their original country, from whence they some time afterwards departed under the conduct of Nileus and Androcles, both sons of Codrus, and seized upon that part of the coast of Asia-minor, which lies between Caria and Lydia, and from them was named Ionia; here they built twelve cities, Ephesus, Clazomenæ, Samos, &c.

(u) The power of the Athenians, who had then Codrus for their king, being very much augmented by the great number of refugees that were fled into their country, the Herachidæ thought proper to oppose the progress of their power, and for that reason made war upon them. The latter were worsted in a battle, but still remained masters of Megaris, where they built Megara, and settled the Dorians in that coun-

try in the room of the Ionians.

(w) One part of the Dorians continued in the country after the death of Codrus, another went to Crete; the greatest number settled in that part of Asia minor which from them was called Doris, where they built Halicarnassus, Cnidus and other cities, and made themselves masters of the island of Rhodes, Cos, &c.

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It will now be more easy to understand what we have to say concerning the several Grecian dialects. These were sour in number; the Attick, the Ionick, the Dorick, and the Æolick. They were in reality sour different languages, each of them persect in its kind, and used by a distinct nation; but yet all derived from, and grounded upon the same original tongue. And this diversity of languages can no ways appear wonderful in a country, where the inhabitants consisted of different nations, that did not depend upon one another, but had each its particular territories.

1. The Attick dialect is that which was used in Athens and the country round about. This dialect has been chiefly used by Thucydides, Aristophanes, Plato, Isocrates, Xenophon, and Demosthenes.

2. The Ionick dialect was almost the same with the ancient Attick; but after it had passed into several towns of Asia minor, and into the adjacent islands, which were colonies of the Athenians, and of the people of Achaia, it received a fort of new tincture, and did not come up to that perfect delicacy, which the Athenians afterwards attained to. Hippocrates and Herodotus writ in this dialect.

3. The Dorick was first in use among the Spartans, and the people of Argos; it passed afterwards into Epirus, Libya, Sicily, Rhodes, and Crete. Archimedes and Theocritus, both of them Syracusans, and Pindar, followed this dialect.

4. The Æolick dialect was at first used by the Bootians and their neighbours, and then in Æolis, a country in Asia minor, between Ionia and Mysia, which contained ten or twelve cities, that were Grecian colonies. Sappho and Alcaus, of whose works very little remains, wrote in this dialect. We find also a mixture of it in the writings of Theocritus, Pindar, Homer, and many others.

# ARTICLE VI.

The republican form of government almost generally established

THE reader may have observed in the little I have said, about the several settlements of Greece, that the primordial ground of all those different states was monarchical government, which was the most ancient of all forms, the most universally received and established, the most proper to main-

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tain peace and concord; and which, as (x) Plato observes, is formed upon the model of paternal authority, and of that gentle and moderate dominion, which fathers exercise over

their families ..

But, as the state of things degenerated by degrees, through the injustice of usurpers, the severity of lawful masters, the insurrections of the people, and a thousand accidents and revolutions, that happened in those states; a different spirit seized the people which prevailed over all Greece, kindled a violent desire of liberty, and brought about a general change of government every where, except in Macedonia; so that monarchy gave way to a republican government, which however was diversified into almost as many various forms as there were different cities, according to the different genius and pe-

chliar character of each people.

However, there still remained a kind of tincture or leven of the ancient monarchical government, which frequently inflamed the ambition of private citizens, and made them defire to become masters of their country. In almost every state of Greece, some private persons arose, who, without any right to the throne, either by birth, or election of the citizens, endeavoured to advance themselves to it by cabal, treachery and violence; and who, without any respect for the laws, or regard to the publick good, exercised a sovereign authority, with a despotick empire and arbitrary sway. In order to support their unjust usurpations in the midst of distrusts and alarms, they thought themselves obliged to prevent imaginary, or to suppress real conspiracies, by the most cruel proscriptions; and to facrifice to their own fecurity all those, whom merit, rank, wealth, zeal for liberty, or love of their country, rendered obnoxious to a suspicious and unsettled government, which found itself hated by all, and was sensible it deserved to be so. It was this cruel and inhuman treatment, that rendered these men fo odious, and brought upon them the appellation of Tyrants, and which furnished such ample matter for the declamation of orators, and the tragical representations of the theatre.

All these cities and districts of Greece, that seemed so entirely different from one another, in their laws, customs, and interests, were nevertheless formed and combined into one sole, entire, and united body; whose strength increased to such a degree, as to make the formidable power of the Persians under Darius

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<sup>(</sup>x) Plat. 1. iii. de Leg. p. 680.

\* This word originally fignified no pure than king, and was anciently the title of lawful princes.

Darius and Xerxes tremble; and which even then, perhaps, would have entirely overthrown the Persian greatness, had the Grecian states been wise enough to have preserved that union and concord among themselves, which afterwards rendered them invincible. This is the scene which I am now to open, and which certainly merits the reader's whole attention.

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We shall see, in the following volumes, a small nation, confined within a country not equal to the fourth part of France, disputing empire with the most powerful throne then upon the earth; and we shall see this handful of men, not only making head against the innumerable army of the Persians, but dispersing, routing, and cutting them to pieces, and sometimes reducing the Persian pride so low, as to make them submit to conditions of peace, as shameful to the conquered, as glorious for the conquerors.

Among all the cities of Greece, there were two, that particularly distinguished themselves, and acquired an authority and a kind of superiority over therest by the mere dint of their merit and conduct; these two were Lacedamon and Athens. As these cities make a considerable figure, and act an illustrious part in the ensuing history, before I enter upon particulars, I think I ought first to give the reader some idea of the genius, character, manners and government of their respective inhabitants. Plutarch, in the lives of Lycurgus and Solon, will surnish me with the greatest part of what I have to say upon this head.

## ARTICLE VII.

The SPARTAN government. Laws established by LYCURGUS.

HERE is perhaps nothing in prophane history better attested, and at the same time more incredible, than what relates to the government of Sparta, and their discipline established in it by Lycurgus. (y) This legislator was the son of Eunomus, one of the two kings who reigned together in Sparta. It would have been easy for Lycurgus to have ascended the throne after the death of his eldest brother, who left no fon behind him; and in effect he was king for some days. But as foon as his fifter-in-law was found to be with child, he declared, that the crown belonged to her son, if she had one; and from thenceforth he governed the kingdom only as his guardian. In the mean time, the widow lent to him underhand, that if he would promise to marry her when hewas king, she would destroy the fruit of her womb. So de-Vol. II. testable

(y) Plut. in vit. Lyc. p. 40. The ai to

testable a proposal struck Lycurgus with horror; however, he concealed his indignation, and amusing the woman with different pretences, so managed it, that she went out her full time, and was delivered. As soon as the child was born, he proclaimed him king, and took care to have him brought up and educated in a proper manner. This prince, on account of the joy which the people testified at his birth, was named Charilaus.

(a) The flate was at this time in great disorder; the authority, both of the kings and the laws, being absolutely despised and unregarded. No curb was strong enough to restrain the audaciousness of the people, which every day increased more

and more.

Lycurgus was so courageous as to form the design of making a thorough reformation in the Spartan government; and to be the more capable of making wife regulations, he thought sit to travel into several countries, in order to acquaint himself with the different manners of other nations, and to consult the most able and experienced persons he could meet with in the art of government. He began with the island of Crete, whose hard and austere laws were very famous; from thence he passed into Asia, where quite different customs prevailed; and, last of all, he went into Egypt, which was then the seat of science, wisdom, and good counsels.

(a) His long absence only made his country the more desirous of his return; and the kings themselves importuned him to that effect, being sensible how much they stood in need of his authority to keep the people within bounds, and in some degree of subjection and order. When he came back to Sparta, he undertook to change the whole form of their government, being persuaded, that a few particular laws would produce no

great effect.

But before he put this design in execution, he went to Delphos, to consult the oracle of Apollo; where, after having offered his sacrifice, he received that samous answer, in which the priestess called him A friend of the gods, and rather a god than a man. And as for the favour he desired of being able to frame a set of good laws for his country, she told him, the god had heard his prayers, and that the commonwealth he was going to establish, would be the most excellent state in the world.

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On his return to Sparta, the first thing he did, was to bring over to his defigns the leading men of the city, whom he made acquainted with his views; when he was affured of their

(a) Plut, in vit. Lyc. p. 41. (a) Ibid. p. 42.

approbation and concurrence, he went into the publick market-place, accompanied with a number of armed men, in order to assonish and intimidate those who might desire to oppose his undertaking.

The new form of government, which he introduced into Sparta, may properly be reduced to three principal institutions.

#### 1. Institution. The Senate.

(b) Of all the new regulations or inflitutions made by Ly-? curgus, the greatest and most considerable was, that of the fenate; which, by tempering and balancing, as Plato observes, the too absolute power of the kings by an authority of equal weight and influence with theirs, became the principal support and preservation of that state. For whereas before, it was everunfleady, and tending one while towards tyranny, by the violent proceeding of the kings; at other times towards democracy, by the excessive power of the people; the senate served as a kind of counterpoise to both, which kept the state in a, due equilibrium, and preserved it in a firm and steady situation; the twenty-eight \* fenators, of which it consisted, siding with the king, when the people were grasping at too much. power; and on the other hand espousing the interests of the people, whenever the kings attempted to carry their authority too far.

Lycurgus having thus tempered the government, those that came after him thought the power of the thirty, that composed the fenate, still too strong and absolute; and therefore, as a check upon them, they devised the authority of the † Ephori, about an hundred and thirty years after Lycurgus. The Ephori. were five in number, and remained but one year in office They were all chosen out of the people; and in that respect considerably resembled the tribunes of the people among the Their authority extended to the arresting and imprisoning the persons of their kings, as it happened in the case of Pausanias. The institution of the Ephori began in the reign of Theopompus; whose wife reproached him, that he would leave his children the regal authority in a worfe condition than he had received it: On the contrary, faid he, I shall leave it them in a much better condition, as it will be more permanent and lafting.

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<sup>(</sup>b) Plut. in vit. Lycur, p. 42.

<sup>\*</sup> This council confissed of thirty per- | † The word fignifies comptroller, of inspector. Jons, including the two kings,

The Spartan government then was not purely monarchical. The nobility had a great share in it, and the people were not excluded. Each part of this body politick, in proportion as it contributed to the publick good, found in it their advantage; so that in spite of the natural restlessness and inconstancy of man's heart, which is always thirsting after novelty and change, and is never cured of its disgust to uniformity, Lacedamon persevered for above seven hundred years in the exact observance of her laws.

## 2. INSTITUTION. The division of the lands, and the probibition of gold and silver money.

(c) The fecond and the boldest institution of Lycurgus, was the division of the lands, which he looked upon as absolutely mecessary for establishing peace and good order in the commonwealth. The major part of the people were so poor, that they had not one inch of land of their own, whilst a small number of particular persons were possessed of all the lands and wealth of the country; in order therefore to banish insolence, envy, fraud, luxury, and two other distempers of the state, still greater and more ancient than those, I mean extream poverty, and excessive wealth, he persuaded the citizens to give up all their lands to the commonwealth, and to make a new division of them, that they might all live together in a persect equality, and that no pre-eminences or honours should be given but to virtue and merit alone.

This scheme, as extraordinary as it was, was immediately executed. Lycurgus divided the lands of Laconia into thirty thousand parts, which he distributed among the inhabitants of the country; and the territories of Sparta into nine thousand parts, which he distributed among an equal number of citizens. It is said, that some years after, as Lycurgus was returning from a long journey, and passing through the lands of Laconia, in the time of harvest, and observing, as he went along, the perfect equality of the reaped corn, he turned towards those that were with him, and said smiling, Does not Laconia look like the possession of several brothers, who have just

been dividing their inheritance among ft them?

After having divided their immoveables, he undertook likewife to make the same equal division of all their moveable goods and chattels, that he might utterly banish from among them all manner of inequality. But perceiving that this would go more against the grain, if he went openly about it, he endeayoured al.

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deavoured to effect it, by fapping the very foundations of avarice. For first he cried down all gold and filver money, and ordained, that no other should be current than that of iron; which he made so very heavy, and fixed at so low a rate, that a cart and two oxen were necessary to carry home a sum of ten minas, and a whole chamber to keep it in.

The next thing he did, was to banish all useless and superfluous arts from Sparta. But if he had not done this, most of them would have sunk of themselves, and disappeared with the gold and silver money; because the tradesmen and artificers would have found no vent for their commodities; and this iron money had no currency among any other of the Grecian states, who were so far from esteeming it, that it became the subject of their banter and ridicule.

# 3. INSTITUTION. Of publick meals.

Lycurgus, being desirous to make a yet more effectual war upon softness and luxury, and utterly to extirpate the love of riches, made a third regulation, which was that of publick meals. (d) That he might entirely suppress all the magnificence and extravagance of expensive tables, he ordained, that all the citizens should eat together of the same common victuals, which the law prescribed, and expressly forbad all private eating at their own houses.

By this fettlement of publick and common meals, and this frugality and simplicity in eating, it may be said, that he made riches in some measure change their very nature, by putting them out of a + condition of being desired or stolen, or of enriching their possessors: For there was no way left for a man to use or enjoy this opulence, or even to make any shew of it; since the poor and the rich eat together in the same place, and none were allowed to appear at the publick eating-rooms, after having taken care to fill themselves with other diet; because every body present took particular notice of any one that did not eat or drink, and the whole company was sure to reproach him with the delicacy and intemperance that made him despite the common food and publick table.

The rich were extremely enraged at this regulation; and it was upon this occasion, that in a tumult of the people a young fellow, named Alexander, struck out one of Lycurgus's eyes. The people, provoked at such an outrage, delivered the young

## (d) Plut. in vit. Lyc. p. 45.

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<sup>\*</sup> Five bundred livres French, about † Tov wherev arunov, panhor, of acol. English.

man into Lycurgus's hands, who knew how to revenge himself in a proper manner: For by the extraordinary kindness and gentleness with which he treated him, he made the violent and hot-headed young man in a little time become very moderate and wise. The tables consisted of about fifteen persons each; where none could be admitted but with the consent of the whole company. Each person furnished every month a bushel of flour, eight measures of wine, sive pounds of cheese, two pounds and a half of sigs, and a small sum of money for preparing and cooking the victuals. Every one, without exception of persons, was obliged to be at the common meal: And a long time after the making of these regulations, king Agis, at his return from a glorious expedition, having taken the liberty to dispense with that law, in order to eat with the queen his wife, was reprimanded and punished.

The very children eat at these publick tables, and were carried thither as to a school of wisdom and temperance. There they were sure to hear grave discourses upon government, and to see nothing but what tended to their instruction and improvement. The conversation was often enlivened with ingenious and sprightly raillery, but never intermixed with any thing vulgar or shocking; and if their jesting seemed to make any person uneasy, they never proceeded any further. Here their children were likewise trained up and accustomed to great secrecy: As soon as a young man came into the dining-room, the class person of the company used to say to him, pointing

to the door, Nothing spoken here, must ever go out there.

(e) The most exquisite of all their eatables was what they called their black broth; and the old men preferred it before all that was set upon the table. Dionysius the tyrant, when he was at one of these meals, was not of the same opinion; and what was a ragoo to them, was to him very insipid. I do not wonder at it, said the cook, for the seasoning is wanting. What seasoning? replied the tyrant. Running, sweating, fatigue, hunger, and thirst; these are the ingredients, says the cook, with which we season all our food.

## 4. OTHER ORDINANCES.

(f) When I speak of the ordinances of Lycurgus, I de not mean written laws: He thought proper to leave very sew of that kind, being persuaded, that the most powerful and effectual means of rendering communities happy, and people virtuous, is by the good example, and the impression made on the

<sup>(</sup>e) Cic, Tufc. Quæft. lib. v, n. 98. (f) Plut. vit. Lyc.p. 47.

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the mind by the manners and practice of the citizens: For the principles thus implanted by education remain firm and immoveable, as they are rooted in the will, which is always a ftronger and more durable tie than the yoke of necessity; and the youth, that have been thus nurtured and educated, become laws and legislators to themselves. These are the reasons why Lycurgus, instead of leaving his ordinances in writing, endeayoured to imprint and enforce them by practice and example.

He looked upon the education of youth as the greatest and most important object of a legislator's care. His grand principle was, that children belonged more to the state, than to their parents; and therefore he would not have them brought up according to their humours and fancies, but would have the state entrusted with the general care of their education, in order to have them formed upon constant and uniform principles, which might inspire them betimes with the love of their country, and of virtue.

(g) As soon as a boy was born, the elders of each tribe vifited him; and if they found him well-made, strong and vigorous, they ordered him to be brought up, and assigned him one of the inine thousand portions of land for his inheritance; if, on the contrary, they found him to be deformed, tender and weakly, so that they could not expect that he would ever have a strong and healthful constitution, they condemned him to perish, and caused the infant to be exposed.

Children were accustomed betimes not to be nice or difficult in their eating; not to be afraid in the dark, or when they were left alone; not to give themselves up to peevishness and ill-humour, to crying and bawling; (b) to walk bare-foot, that they might be innred to fatigue; to lie hard at nights; to wear the same cloaths winter and summer, in order to harden them against cold and heat.

(i) At the age of feven years they were put into the classes, where they were brought up all together under the same discipline. † Their education, properly speaking, was only an apprenticeship of obedience. The legislator having rightly considered, that the surest way to have citizens submissive to the law and to the magistrates (in which the good order and happiness

(g) Plut, vit. Lyc. p. 48. (b) Xen. de Lac. rep. p. 677. in Lyc. p. 50.

assign to every one of these children one of the nine : boufand portions, appropri ated to the city, for his inheritance. Was | and could not be entirely alienated. the number of citizens always the same? + "Acs of Did it newer exceed nine thousand? It sinsibiliag.

\* I do not comprehend, bow they could | is not faid in this case, as in the division of the boly land, that the portions allotted to a family always continued in it,

† "Ωςε την waidsiav sivat μελέτην

happiness of a state chiefly confists) was to teach children early, and to accustom them from their tender years to be perfectly

obedient to their masters and superiors.

(A) While they were at table, it was usual for the masters to instruct the boys by proposing them questions. They would ask them, for example, Who is the honestest man in the town? What do you think of such or such an action? The boys were obliged to give a quick and ready answer, which was also to be accompanied with a reason and a proof, both couched in few words: For they were accustomed betimes to the Laconick style, that is, to a close and concise way of speaking and writing. Lycurgus was for having the money bulky, heavy, and of little value, and their language, on the contrary, very pithy and short; a great deal of sense comprized in few words.

(1) As for literature, they only learned as much as was necessary. All the sciences were banished out of their country? Their study only tended to know how to obey, to bear hardship and satigue, and to conquer in battle. The superintendant of their education was one of the most honourable men of the city, and of the first rank and condition, who appointed over every class of boys masters of the most approved wisdom-

and probity.

(m) There was one kind of theft only (and that too more a nominal than a real one) which the boys were allowed, and even ordered to practife. They were taught to dip, as cunningly and cleverly as they could, into the gardens and publick halls, in order to steal away herbs or meat; and if they were caught in the fact, they were punished for their want of dexterity. We are told, that one of them, having stolen a young fox, hid it under his robe, and suffered the animal to gnaw into his belly, and tear out his very bowels, till he fell dead upon the spot, rather than be discovered. This kind of thest, as I have faid, was but nominal, and not properly a robbery; fince it was authorized by the law and the confent of the citi-The intent of the legislator in allowing it, was to infpire the Spartan youth, who were all defigned for war, with the greater boldness, subtilty, and address; to inure them betimes to the life of a foldier; to teach them to live upon a little, and to be able to shift for themselves. But I have already given an account of this matter more at large in another treatife.

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<sup>(</sup>k) Plut. in Lyc. p. 51. (1) Ibid. p. 52. (m) Ibid. Vit. p. 50. Idem in institut. Lacon. p. 237.

(n) The patience and constancy of the Spartan youth most conspicuously appeared in a certain festival, celebrated in honour of Diana, surnamed Orthia, where the children before the eyes of their parents, and in presence of the whole city, (0) fuffered themselves to be whipped, till the blood ran down upon the altar of this cruel goddess, where sometimes they expired under the strokes, and all this without uttering the least cry, or fo much as a groan, or a figh: And even their own fathers, when they faw them covered with blood and wounds. and ready to expire, exhorted them to persevere to the end with constancy and resolution. Plutarch assures he, that he had feen with his own eyes a great many children lose their lives on these cruel occasions. Hence it is, that (p) Horace gives the epithet of patient to the city of Lacedæmon, Patiens Lacedamon; and another author makes a man, who had received: three strokes of a stick without complaining, fay, Tres plagas. Spariana nobilitate concoxi.

(q) The most usual occupation of the Lacedæmonians was bunting, and other bodily exercises. They were forbid to exercise any mechanick art. The Helotæ, who were a fort of staves, tilled their land for them, for which they paid them as

certain revenue.

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(r) Lycurgus would have his citizens enjoy a great deal of leisure: They had large common-halls, where the people used to meet to converse together: And though their discourses chiefly turned upon grave and serious topicks, yet they seafoned them with a mixture of wit and facetious humour, both agreeable and instructive. They passed little of their time alone, being accustomed to live like bees, always together, always about their chiefs and leaders. The love of their country and of the publick good was their predominate passion: They did not imagine they belonged to themselves, but to their country. Pedaretus, having missed the honour of being chosen one of the three hundred who had a certain rank of distinction in the city, went home extremely pleased and satisfied, saying, He was overjoyed there were three hundred men in Sparta more bonourable and worthy than himself.

(s) At Sparta every thing tended to inspire the love of virtue, and the hatred of vice; the actions of the citizens, their conversations, publick monuments and inscriptions. It was hard for men, brought up in the midst of so many living precepts and examples, not to become virtuous, as far as heathens

(n) Man, d'Etud. Tome III. p. 471. (o) Cic. Tusc. Queen 1. fi. m. 34. (p) Ode vii. lib. i. (q) Plut. in vit. Lyc. p. 54. (r) Ibid. P. 55. (s) Ibid. p. 56.

were capable of virtue. It was to preferve thefe happy dispofitions, that Lycurgus did not allow all forts of people to travel, lest they should bring home foreign manners, and return infected with the licentious customs of other countries, which would necessarily create in a little time an aversion for the life and maxims of Lacedæmon. On the other hand, he would fuffer no strangers to remain in the city, who did not come thither to some useful or profitable end, or out of mere curiofity; being afraid they should bring along with them the defects and vices of their own countries; and being persuaded. at the same time, that it was more important and necessary to that the gates of the town against depraved and corrupt manpers, than against infectious distempers. Properly speaking, the very trade and bufiness of the Lacedæmonians was war: Every thing with them tended that way: Arms were their only exercise and employment: Their life much less hard and austere in the camp, than in the city; and they were the only people in the world, to whom the time of war was a time of ease and refreshment; because then the reins of that strict and severe discipline, which prevailed at Sparta, were somewhat relaxed, and the men were indulged in a little more liberty. (t) With them the first and most inviolable law of war, as Demaratus told Xerxes, was never to fly, or turn their backs, whatever superiority of numbers the enemy's army might confift of; never to quit their post; never to deliver up their arms; in a word, either to conquer, or to die on the spot. (u) This maxim was so important and effential in their opinion, that when the poet Archilochus came to Sparta, they obliged him to leave their city immediately; because they understood, that in one of his poems he had faid, It was better for a man to throw down his arms, than to expose himself to be killed.

Hence it is, that a mother recommended to her son, who was going to make a campaign, that he should return either with or upon his shield: And that another, hearing that her son was killed in sighting for his country, answered very coldly, (w) I brought him into the world for no other end. This humour was general among the Lacedemonians. After the samous battle of Leuctra, which was so fatal to the Spartans, the parents of those, that died in the action, congratulated one another upon it, and went to the temples to thank the gods that their

(t) Herod. I. vii. c. 104. (u) Piut. in Lacon. institut. p. 239. (w) Cic lib. i. Tusc. Quæst. n. 102. Plut. in vit. Ages. p. 612.

<sup>\*</sup> AAAn weoravadidura ro waidl apophthegm. p. 241. Sometimes they rivarida, i waeauelevoluen Tenvov that were flain, were brought bome upon (son) à ran, à sui rac. Plut. Lacon, tleir spields.

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their children had done their duty; whereas the relations of those, who survived the defeat, were inconsolable. If any of the Spartans sled in battle, they were dishonoured and disgraced for ever. They were not only excluded from all posts and employments in the state, from all assemblies and publick diversions; but it was reckoned scandalous to make any alliances with them by marriage; and a thousand affronts and insults were publickly offered them with impunity.

The Spartans never went to fight without first imploring the help of the gods by publick facrifices and prayers; and when that was done, they marched against the enemy with a perfect confidence and expectation of success, as being affured of the divine protection; and, to make use of Plutarch's expressions,

As if God were present with, and fought for them.

(x) When they had broken and routed their enemy's forces, they never pursued them further than was necessary to make themselves sure of the victory: After which they retired, as thinking it neither glorious, nor worthy of Greece, to cut in pieces, and destroy an enemy, that yielded and sled. And this proved as useful, as honourable to the Spartans: For their enemies knowing that all, who resisted them, were put to the sword, and that they spared none but those that sled, generally chose rather to sly than to resist.

(y) When the first institutions of Lycurgus were received and confirmed by practice; and the form of government, he had established, seemed strong and vigorous enough to support itself; as Plato says of God, that after he had sinished the creation of the world, he rejoiced, when he saw it revolve and perform its sirst motions with so much justness and harmony; so the Spartan legislator, pleased with the greatness and beauty of his laws, selt his joy and satisfaction redouble, when he saw them, as it were, walk alone, and go forward so happily.

But desiring, as far as depended on human prudence, to render them immortal and unchangeable, he signified to the people, that there was still one point remaining to be performed, the most essential and important of all, about which he would go and consult the oracle of Apollo; and in the mean time he made them all take an oath, that till his return they would inviolably maintain the form of government which he had established. When he was arrived at Delphos, he consulted the god, to know whether the laws he had made were good and fusicient

<sup>(</sup>x) Plut, in vit. Lycurg. p. 54. (y) Ibid. p. 57.

<sup>\*</sup> This passage of Plato is in his Ti- fays of God, when he created the world:
mæus, and gives us reason to believe Vidit Deus cuncta quæ secerat, &
this philosopher had read what Moses erant valde bona. Gen. i. 31.

fufficient to render the Lacedæmonians happy and virtuous. The priestess answered, that nothing was wanting to his laws; and that, as long as Sparta observed them, she would be the most glorious and happy city in the world. Lycurgus fent this answer to Sparta: And then, thinking he had fulfilled his ministry, he voluntarily died at Delphos, by abstaining from all manner of fustenance. His notion was, that the death of great persons and statesmen should not be barren and unprofitable to the state, but a kind of supplement to their ministry, and one of their most important actions, which ought to do them as much or more honour than all the reft. He therefore thought, that in dying thus he should crown and compleat all the services which he had rendered his fellow-citizens during his life; fince his death would engage them to a perpetual observation of his institutions, which they had sworn to observe inviolably till his return.

Whilst that I represent Lycurgus's sentiments upon his own death in the light wherein Plutarch has transmitted them to us, I am very far from approving them: And I make the same declaration with respect to several other facts of the like nature, which I fometimes relate without making any reflections upon them, though I think them very unworthy of approbation. The pretended wife-men of the heathers had, as well concerning this article as several others, but very faint and imperfect notions; or, to speak more properly, remained in great darkness and error. They laid down this admirable principle, which we meet with in many of their writings, \* That man, placed in the world as in a certain post by his general, cannot abandon'it without the express command of him upon whom he depends, that is, of God himself. At other times, they looked upon man, as a criminal condemned to a melancholy prison, from whence indeed he might defire to be released, but could not lawfully attempt to he fo, but by the course of justice, and the order of the magistrate; and not by breaking his chains, and forcing the gates of his prison. These notions are beautiful, because they are true: But the application they made of them was wrong, namely, as they took that for an express

\* Vetat Pythagoras, injuffu impe- ! ratoris, id eft Dei, de præsidio & flatione vitæ decedere. Cic. de Senect.

riendi nactum fe effe gauderet. Vetat ! enim dominans ille in nobis Deus injuffu hine nos suo demigrare. Cum Deo evocatus atque emissus exierit. verd caufam juftam Deus ipfe dederit, Id. 1. Tufc, Queft, D. 74.

ut tunc Socrati, nune Catoni, fæpe multis; næ ille, medius fidius, vir sapiens, lætus ex his tenebris in lucem illam excesserit. Nec tamen illa Cato fic abilt è vità, ut caufam mo- | vincula carceris ruperit; leges enim vetant : fed, tanquam à magistratu aut ab aliqua potestatæ legitima, sic à

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express order of the Deity, which was the pure effect of their own weakness or pride, by which they were led to put themfelves to death, either that they might deliver themselves from the pains and troubles of this life, or immortalize their names. as was the case with Lycurgus, Cato, and a number of others.

REFLECTIONS upon the government of SPARTA, and upon the laws of Lycurgus. 10 billy

1. Things commendable in the laws of LYCURGUS.

There must needs have been (to judge only by the event) a great fund of wisdom and prudence in the laws of Lycurgus; fince, as long as they were observed in Sparta (which was above five hundred years) it was a most flourishing and powerful city. It was not so much (fays Plutatch, speaking of the laws of Sparta) the government and polity of a city, as the conduct and regular behaviour of a wife man, who paffes his whole life in the exercise of virtue: Or rather, continues the fame author, as the poets feign, that Hercules, only with his lion's skin and club, went from country to country to purgethe world of robbers and tyrants; so Sparta, with a flip of \* parchment and an old doat, gave laws to all Greece, which willingly submitted to her dominion; suppressed tyrannies and unjust authority in cities; put an end to wars, as she thought fit, and appealed infutrections; and all this generally without. moving a fhield or a fword, and only by fending a fimple ambaffador amongst them, who no sooner appeared, than all the people submitted, and flocked about him like so many bees. about their monarch: So much respect did the justice and good government of this city imprint upon the minds of all their neighbours.

We find at the end of Lycurgus's life one fin- 2. The nature gle reflection made by Plutarch, which of itself of the Spartan comprehends a great encomium upon that legiflator. He there fays, that Plato, Diogenes, Zeno, and all those who have treated of the establishment of a political state

or government, took their plans from the republick of Lycurgus; with this difference, that they confined themselves wholly

a scytale, a thong of leather or parchin such a manner, that there was no va. cancy or woid space left upon it. They it to the general, for whom it was intended. This general, who had another | vit. Lyl. p. 444.

This was what the Spartant called | flick of the same fixe with that on rubich the thong was twifted and writ upon, ment, which they twifted round a flaff wrapt it round that flaff in the same manner, and by that means found out the connexion and the right placing of the writ upon this thong, and when they | letters, which otherwise were so displabad writ, they unewifted it; and fent | ced and out of order, that there was no possibility of their being read. Plut. is to words and theory; but Lycurgus, without dwelling upon ideas and theoretical systems, did really and effectually institute an inimitable polity, and form a whole city of philoso-

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In order to succeed in this undertaking, and to establish the most perfect form of a commonwealth that could be, he melted down as it were, and blended together what he found best in every kind of government, and most conducive to the publick good; thus tempering one species with another, and balancing the inconveniencies to which each of them in particular is fubject, with the advantages that refult from their being united together. Sparta had fomething of the monarchical form of government, in the authority of her kings: The council of thirty, otherwise called the fenate, was a true aristocracy; and the power vested in the people of nominating the senators, and of giving fanction to the laws, refembled a democratical government. The creation of the Ephori afterwards ferved to rectify what was amis in those previous establishments, and to supply what was defective. Plato, in more places than one, admires Lycurgus's wisdom, in his institution of the senate, which was equally advantageous both to the king and the people; because by this means, the law became the only supreme miftress of the kings, and the kings never became tyrants over the law. 4 of bas on suc streets ar grired out by

The design formed by Lycurgus of making from of the lands: an equal distribution of the lands among the circular design from Sparta banished from all luxury, avarice, law-suits and dissensions, Sparta, by abolishing the use of gold and silver, would appear to us a scheme of a commonwealth finely conceived for speculation, but utterly incapable of execution, did not history assure us, that Sparta actually subsisted in that condition

for many ages.

When I place the transaction I am now speaking of among the laudable parts of Lycurgus's laws, I don't pretend it to be absolutely unexceptionable; for I think it can scarce be reconciled with that general law of hature, which forbids the taking away one man's property to give it to another; and yet this is what was really done upon this occasion. Therefore in this affair of dividing the lands, I consider only so much of it, as was truly commendable in itself, and worthy of admiration.

Can we possibly conceive, that a man could persuade the richest and most opulent inhabitants of a city to resign all their revenues

<sup>\*</sup> Νόμο ἐπειδή κύριο ἐγένετο βασιλεὺς τῶν ἀνθρώπων, ἀλλ' ἐκ ἄνθρωποι τὐγαννοι νόμων. Plat. Epift, viii.

with the poorest of the people; to subject themselves to a new way of living, both severe in itself, and sull of restraint; in a word, to debar themselves of the use of every thing, wherein the happiness and comfort of life is thought to consist? And

yet this is what Lycurgus actually effected in Sparta.

Such an institution as this would have been less wonderful, had it subfisted only during the life of the legislator; but we know, that it lasted many ages after his decease. Xenophon, in the encomium he has left us of Agesilaus, and Cicero, in one of his orations, observes, Lacedæmon was the only city in the world that preferved her discipline and laws for so confiderable a term of years unaltered and inviolate. (x) Soli, faid the latter, in speaking of the Lacedæmonians, toto orbe terrarum septingentos jam annos amplius unis moribus & nunquam mutatis legibus vivunt. I believe though, that in Cicero's time the discipline of Sparta, as well as her power, was very much relaxed and diminished: But, however, all historians agree, that it was maintained in all its vigour till the reign of Agis, under whom Lyfander, though incapable himself of being blinded or corrupted with gold, filled his country with luxury and the love of riches, by bringing into it immense sums of gold and filver, which were the fruits of his victories, and thereby subverting the laws of Lycurgus.

But the introduction of gold and filver money was not the first wound given by the Lacedæmonians to the institution of the legislator. It was the consequence of the violation of another law still more fundamental. Ambition was the vice, that preceded, and made way for avarice. The defire of conquests drew on that of riches, without which they could not propose to extend their dominions. The main defign of Lycurgus, in the establishing his laws, and especially that which prohibited the use of gold and filver, was, as (a) Polybius and Plutarch have judiciously observed, to curb and restrain the ambition of his citizens; to disable them from making conquests, and in a manner to force them to confine themselves within the narrow bounds of their own country, without carrying their views and pretenfions any further. Indeed the government, which he established, was sufficient to defend the frontiers of Sparta, but was not calculated for the raifing her to a dominion

over other cities.

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ues Té(b) The design then of Lycurgus was not to make the Spartans conquerors. To remove such thoughts from his fellow-citizens.

<sup>(2)</sup> Pro Flac, num. lxiii. (a) Polyb. l. vi. p. 491. (b) Plut, in moribus Laced, p. 239.

eitizens, he expressly forbid them, though they inhabited a country surrounded with the sea, to meddle in maritime affairs; to have any sleets, or ever to sight upon the sea. They were religious observers of this prohibition for many ages, and even till the defeat of Xerxes: But upon that occasion they began to think of making themselves masters at sea, that they might be able to keep that formidable enemy at the greater distance. But having soon perceived, that these maritime, remote commands, corrupted the manners of their generals, they laid that project aside without any dissiculty, as we shall ob-

ferve, when we come to speak of king Pausanias.

(c) When Lycurgus armed his fellow-citizens with shields and lances, it was not to enable them to commit wrongs and outrages with impunity, but only to defend himself against the invations and injuries of others. He made them indeed a nation of of warriors and foldiers; but it was only, that under the shadow of their arms they might live in liberty, moderation, justice, union and peace, by being content with their own terrritories, without usurping those of others, and by being persuaded, that no city or state, any more than a fingle person, can ever hope for folid and lasting happiness, but from. virtue only. (d) Men of a depraved tafte (fays Plutarch further on the same subject) who think nothing so desirable as riches, and a large extent of dominion, my give preference to those vast empires, that have subdued and enslaved the world by violence: But Lycurgus was convinced, that a city had occasion for nothing of that kind, in order to be happy. His policy, which has justly been the admiration of all ages, had no further views, than to establish equity, moderation, liberty, and peace; and was an enemy to all injuffice, violence, and ambition, and the passion of reigning and extending the bounds of the Spartan commonwealth.

Such reflections as these, which Plutarch agreeably intersperses in his lives, and in which their greatest and most essential beauty consists, are of infinite use, towards the giving us true notions of things, and making us understand, wherein consists the solid and true glory of a state, that is really happy; as also to correct those salse ideas we are apt to form of the vain greatness of those empires, which have swallowed up kingdoms, and of those celebrated conquerors, who owe all their same and grandeur to

violence and usurpation.

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<sup>(</sup>e) Plut. in vit. Lycur. p. 59. (d) Ibidem & in vit. Agefit, p. 614.

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The long duration of the laws established by 3 The excellent Lycurgus, is certainly very wonderful: But education of their the means he made use of to succeed therein youth. are no less worthy of admiration. The principal of these was the extraordinary care he took to have the Spartan youth brought up in an exact and fevere discipline: For (as Plutarch observes) the religious obligation of an oath, which he exacted from the citizens, would have been a feeble tie, had he not by education infused his laws, as it were, into the minds and manners of the children, and made them fuck in almost with their mother's milk an affection for his institutions. This was the reason, why his principal ordinances subfifted above five hundred years, having funk into the very temper and hearts of the people, like a f frong and good dye, that penetrates thoroughly. Cicero makes the same remark, and ascribes the courage and virtue of the Spartans, not so much to their own natural disposition, as to their excellent education: (e) Cujus civitatis spectata ac nobilitata virtus, non Solum natura corroborata, verum etiam disciplina putatur. All this shews of what importance it is to a state to take care, that their youth be brought up in a manner proper to inspire them with a love for the laws of their country.

(f) The great maxim of Lycurgus, which Aristotle repeats in express terms, was, that as children belong to the state, their aducation ought to be directed by the flate, and the views and interests of the state only considered therein. To was for this reason he defired they should be educated all in common, and not left to the humour and caprice of their parents, who generally, through a fost and blind indulgence and a mistaken. tenderness, enervate at once both the bodies and minds of their children. At Sparta, from their tenderest years, they were inured to labour and fatigue by the exercises of hunting, and racing, and accustomed betimes to endure hunger and thirst, heat and cold; and, what it is difficult to make mothers believe, all these hard and laborious exercises tended to procure them health, and make their constitutions the more vigorous and robust, able to bear the hardships and fatigues of war; the thing for which they were all defigned from their cradles.

But the most excellent thing in the Spartan education, was its teaching young people so 4. Obedience. perfectly well how to obey. It is from hence the poet Simonides gives that city such a † magnificent epithet,

der with horseliffmum domicilian level atis.

<sup>(</sup>e) Orat. pro. Flac. n. 69.

"Ωσπες βαφής ακράτε η ἐκχυρές + Δαμασίμεροτος that is to fage
yaτα μμένης. Plat. Ep. iii.

Tamer of men.

which denotes, that they alone knew how to fubdue the paf. fions of men, and to render them pliant and fubmissive to laws, in the same manner as horses are taught to obey the spur and the bridle, by being broken and managed, while they are young. For this reason, Agestlaus advised Xenophon to send his children to Sparta, \* that they might learn there the noblest and greatest of all sciences, that is, how to command and how it he exacted from the citizen to obey. nood avad bir W

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5. Respect to- One of the lessons oftenest and most strongly wards the aged. inculcated upon the Lacedæmonian youth, was, - to bear a great reverence and respect to old men, and to give them proofs of it upon all occasions, by faluting them, by making way for them, and giving them place in the street, (g) by rifing up to flew them honour in all companies, and publick affemblies; but above all, by receiving their advice, and even their reproofs, with docility and fubmission. By these characteristicks a Lacedæmonian was known wherever he came; if he had behaved otherwise, it would have been looked upon as a reproach to himfelf, and a dishonour to his country. An old man of Athens going into the theatre once to fee a play, none of his own countrymen offered him a feat; but when he came near the place, where the Spartan ambaffadors, and the gentlemen of their retinue were fitting, they all role up out of reverence to his age, and feated him in the midft of them. + Lyfander therefore had reason to fay, that old age had no where so honourable an abode as in Sparta, and that it was an agreeable thing to grow old in that city be fish ad no har and not felt to the humous and carri

## 2. Things blameable in the laws of LYCURGUS.

In order to perceive the defects in the laws of Lycurgus, we should only compare them with those of Moses, which we know were dictated by more than human wisdom. But my defign in this place, is not to enter into an exact examination of the particulars, wherein the laws and inflitutions of Lycurgus are faulty: I shall content myself with making some slight reflections only, which probably may have already occured to the reader, in the perusal of those ordinances, among which there are some, that he will be justly offended with on the first reading. teaching voting propie so

(g) Plut. in Lacon. Inflitut. p. 237.

steely well have to obey. It is from hence

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λλιτον, ἄρχεθαι κ ἄρχειν»

† Lyfandrum Lacedæmonium di- μάλλιτα γηρώσι. Plut. in mor. p. 795.

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To begin, for instance, with that ordinance relating to the choice they made of their chil- made of the children dren, as which of them were to be brought up, and which exposed to perish; who would not be shocked at the unjust and inhuman custom

1. The choice that were either to be brought up or exposed.

of pronouncing sentence of death upon all such infants, as had the misfortune to be born with a conflictution that appeared too weak to undergo the fatigues and exercises, to which the commonwealth destined all her subjects? Is it then impossible, and without example, that children who are tender and weak in their infancy, should ever alter as they grow up, and become in time of a robust and vigorous complexion? Or suppose it were fo, can a man no way ferve his country, but by the strength of his body? Is there no account to be made of his wildom, prudence, counsel, generofity, courage, magnanimity, and, in a word, of all the qualities that depend upon the mind and the intellectual faculties? (c) Omnino illud honestum quod ex animo excelso magnificoque querimus, animi efficitur, non corporis viribus. Did Lycurgus himself render less service, or do less honour to Sparta, by establishing his laws, than the greatest generals did by their victories? Agefilaus was of fo small a stature, and so mean a figure in his person, that at the first fight of him the Egyptians could not help laughing; and yet, as little as he was, he made the great king of Persia tremble upon the throne of half the world.

But, what is yet stronger than all I have faid; has any other person a right or power over the lives of men, save he from whom they received them, even God himself? And does not a legislator visibly usurp the authority of God, whenever he arrogates to himself such a power without his commission? That precept of the decalogue, which was only a renovation of the law of nature, Thou shalt not kill, universally condemns all those among the ancients, who imagined they had a power of life and death over their flaves, and even over their own children.

The great defect in Lycurgus's laws (as Pla- 2. Their care to and Aristotle have observed) is, that they confined only to the only tended to form a warlike and martial people. All that legislator's thoughts feemed wholly bent upon the means of strengthening the bodies of the people, without any concern for the cultivation of their minds. Why should he banish from his commonwealth all arts and sciences, which, besides many other advantages, have this most happy effect,

(c) Cic. l. i. de offic. n. 79. Ibid. n. 76.

Omnes artes quibus ætas puerilis ad humanitatem informari solet. Cica Orat. pro. Arcb.

that they soften our manners, polish our understandings, improve the heart, and render our behaviour civil, courteous, gentle, and obliging; such, in a word, as qualifies us for company and society, and makes the ordinary commerce of life agreeable? Hence it came to pass, that there was something of a roughness and austerity in the temper and behaviour of the Spartans, and many times even something of ferocity, a failing, that proceeded chiefly from their education, and that rendered them disagreable and offensive to all their allies.

3. Their barba barous cruelty towards their children. It was an excellent practice in Sparta, to accustom their youth betimes to suffer heat and cold, hunger and thirst, and by several severe and laborious exercises to \* bring the body into subjection to reason, whose faithful and dili-

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gent minister it ought to be in the execution of all orders and injunctions; which it can never do, if it be not able to undergo all sorts of hardships and fatigues. But was it rational in them to carry their severities so far, as the inhuman treatment we have mentioned? And was it not utterly barbarous and brutal in the fathers and mothers to see the blood trickling from the wounds of their children, nay, and even to see them expiring under the lashes without concern?

Some people admire the courage of the 4. The morbers Spartan mothers, who could hear the news of the death of their children slain in battle, not early without tears, but even with a kind of joy and facilifaction. For my part I should think it much better, that nature should shew herself a little more on such occasions, and that the love of one's country should not utterly extinguish the sentiments of maternal tenderness. One of our generals in France, who in the heat of battle was told that his son was killed, feemed to be much wifer by his answer: Let us at present think, said he, how to conquer the enemy; to-morrow I will

Nor can Psee, what excuse can be made for 5. Their excessive that law, imposed by Lycurgus upon the Spartans, which enjoined the spending so much of their time in idleness and inaction, and the following no other business than that of war. He left all the arts and trades entirely to the slaves, and strangers that lived amongst them, and put nothing into the hands of the citizens, but the lance and the shield. Not to mention the danger there was in suffering the number of slaves, that were necessary for tilling the land, to increase

endum est, ut obedire consilio ratio. labore tolerando. Lib. i. de offic, n. 79.

increase to such a degree, as to become much greater than that of their mafters, which was often an occasion of seditions and riots among them; how many disorders must men necessarily fall into, that have so much leisure upon their hands, and have no daily occupation or regular labour? This is an inconvenience still but too common among our nobility, and which is the natural effect of their wrong education. Except in the time of war, most of our gentry spend their lives in a most, useless and unprofitable manner. They look upon agriculture, arts, and commerce, as beneath them, and what would derogate from their gentility. They feldom know how to handle any thing but their fwords. As for the sciences, they take but: a very small tincture of them, just so much as they cannot well. be without; and many of them have not the least knowledge: of them in the world, nor any manner of taste for books or reading. We are not to wonder then, if gaming and hunting, eating and drinking, mutual visits and frivolous discourse, make up their whole occupation. What a life is this for men, that

have any parts or understanding ! 6. Their cruelty Lycurgus would be utterly inexcusable, if he towards the Helots. gave occasion, as he is accused of having done,

for all the rigour and cruelty exercised towards

the Helots in his republick. These Helots were the slaves employed by the Spartans to till the ground. It was their custom not only to make these poor creatures drunk, and expose them before their children, in order to give them an abhorrence for so shameful and odious a vice, but also to treat them with the atmost barbarity, as thinking themselves at liberty to destroy them by any violence or cruelty whatfoever, under pretence of their being always ready to rebel.

Upon a certain occasion related by (i) Thucydides, two thousand of these slaves disappeared at once, without any body's knowing what was become of them. Plutarch pretends, this barbarous custom was not practifed till after Lycurgus's time,

and that he had no hand in it.

7. Modefty and But that wherein Lycurgus appears to be most decency entirely culpable, and what best shews the prodigious enormities and gross darkness the Pagans were plunged in, is the little regard he shewed for modesty and decency, in what concerned the education of girls, and the marriages of young women; which was without doubt the fource of those disorders, that prevailed in Sparta, as Aristotle has wifely observed. When we compare these indecent and licen-

(i) Lib. iv.

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and, to ncrease gotiis & 5c. n. 79 tious institutions of the wisest legislator that ever prophane antiquity could boast, with the fanctity and purity of the evangelical precepts; what a noble idea does it give us of the dig-

nity and excellence of the christian religion?

Nor will it give us a less advantageous notion of this preeminence, if we compare the most excellent and laudable part of Lycurgus's institutions with the laws of the gospel. It is, we must own, a wonderful thing, that the whole people should consent to a division of their lands, which set the poor upon an equal footing with the rich; and that by a total exclusion of gold and silver they should reduce themselves to a kind of voluntary poverty. But the Spartan legislator, when he enacted these laws, had the sword in his hand; whereas the christian legislator says but a word, Blessed are the poor in Spirit, and thousands of the faithful through all succeeding generations renounce their goods, sell their lands and estates, and leave all to sollow Jesus Christ, their master in poverty and want.

### ARTICLE VIII.

The government of Athens. The laws of Solon. The history of that republick from the time of Solon to the reign of Darius the first.

I HAVE already observed, that Athens was at first governed by kings. But they were such as had little more than the name; for their whole power, being confined to the command of the armies vanished in time of peace. Every man was master in his own house, where he lived in an absolute state of independence, \* Codrus, the last king of Athens, having devoted himself to die for the publick good, his sons Medon and Nileus quarrelled about the succession. The Athenians took this occasion to abolish the regal power, though it did not much incommode them; and declared, that Jupiter alone was king of Athens; at the very same time that the Jews were weary of their Theocracy, that is, having the true God for their king, and would absolutely have a man to reign over them.

Plutarch observes, that Homer, when he enumerates the ships of the confedrate Grecians, gives the name of people to none, but the Athenians; from whence it may be inferred, that the Athenians even then had a great inclination to a democratical government, and that the chief authority was at that time vested in the people.

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In the place of their kings they substituted a kind of governors for life, under the title of Archons. But this perpetual
magistracy appeared still in the eyes of this free people, as too
lively an image of regal power, of which they were desirous
of abolishing even the very shadow; for which reason, they
first reduced that office to the term of ten years, and then to
that of one; And this they did with a view of resuming the
authority the more frequently into their own hands, which they
never transferred to their magistrates but with regret.

Such a limited power as this was not fufficient to restrain those turbulent spirits, who were grown excessively jealous of their liberty and independency, very tender and apt to be offended at any thing that seemed to break in upon their equality, and always ready to take umbrage at whatever had the least appearance of dominion or superiority. From hence arose continual factions and quarrels: There was no agreement or concord among them, either about religion or government.

Athens therefore continued a long time incapable of enlarging her power, it being very happy for her that she could preserve herself from ruin in the midst of those long and fre-

quent dissensions she had to struggle with.

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Misfortunes instruct. Athens learned at length, that true liberty confifts in a dependence upon justice and reason. This happy subjection could not be established, but by a legislator. She therefore pitched upon Draco, a man of acknowledged wildom and integrity, for that employment. (k) It does not, appear, that Greece had, before his time, any written laws. The first of that kind then were of his publishing; the rigour of which anticipating, as it were, the Stoical doctrine, was fo great, that it punished the smallest offence, as well as the most enormous crimes, equally with death. These laws of Draco, writ, fays Demades, not with ink, but with blood, had the fame fate, as usually attends all violent things. Sentiments of humanity in the judges, compassion for the accused, whom they were wont to look upon rather as unfortunate than criminal, and the apprehensions the accusers and witnesses were under of rendering themselves odious to the people; all these motives, I fay, concurred to produce a remissiness in the execution. of the laws; which by that means, in process of time, became as it were abrogated through disuse: And thus an excessive rigour paved the way for impunity.

The danger of relapsing into their former disorders, made them have recourse to fresh precautions; for they were willing to slacken the curb and restraint of fear, but not to break it. In order therefore to find out mitigations, which might make amends for what they took away from the letter of the law, they cast their eyes upon one of the wisest and most virtuous persons of his age, (1) I mean Solon; whose singular qualities, and especially his great meckness, had acquired him the

affection and veneration of the whole city.

His main application had been to the fludy of philosophy. and especially to that part of it, which we call policy, and which teaches the art of government. His extraordinary merit gave him one of the first ranks among the seven sages of Greece, who rendered the age we are speaking of so illustrious. (m) These sages often paid visits one to another. One day, that Solon went to Miletos, to fee Thales, the first thing he said to Thales was, that he wondered why he had never defired to have either wife or children. Thales made him no answer then: But a few days after he contrived, that a stranger should come into their company, and pretend that he was just arrived from Athens, from whence he had fet out about ten days before. Solon, hearing the stranger fay this, asked him, if there was no news at Athens when he came away. The ftranger, who had been taught his leffon, replied, that he had heard of nothing, but the death of a young gentleman, whom all the town accompanied to the grave; because, as they said, he was the fon of the worthiest man in the city, who was then absent. Alas! cried Solon, interrupting the man's story, how much is the poor father of the youth to be pitied! But, pray, what is the gentleman's name? I heard his name, replied the stranger; but I have forget it. I only remember, that the people talked much of his wisdom and justice. Every answer afforded new matter of trouble and terror to this inquisitive father, who was so justly alarmed. Was it not, faid he at length, the fon of Solon? The very fame, replied the stranger. Solon at these words rent his cloaths, and beat his breaft, and expressing his forrow by tears and groans, abandoned himself to the most fensible affliction. Thales, seeing this, took him by the hand, and faid to him with a smile: Comfort yourself, my friend; all that has been told to you, is a mere fiction. Now you fee the reason why I never married: It is because I do not care to expose myself to such trials and afflictions.

Plutarch has given us a large refutation of Thales's reasoning, which tends to deprive mankind of the most natural and reasonable attachments in life, in lieu of which, the heart of man will not fail to substitute others of an unjust and unlawful nature, which will expose him to the same pains and incon-

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<sup>(1)</sup> A. M. 3400. Ant. J. C. 604. (m) Plut. de vit. Lycurg. p. 81, 82,

weniencies. The remedy, says this historian, against the grief, that may arrive from the loss of goods, of friends, or of children, is not to throw away our estates, and reduce ourselves to poverty, to make an absolute renunciation of all friendship, or to confine ourselves to a state of celibacy; but upon all such accidents and missortunes, to make a right use of our reason.

(n) Athens, after some time of tranquillity and peace, which the prudence and courage of Solon had procured, who was as great a warrior as he was a statesman, relapsed into her former diffensions about the government of the commonwealth, and was divided into as many parties, as there were different forts of inhabitants in Attica. For those that lived upon the mountains, were fond of popular government; those in the lowlands were for an oligarchy; and those, that dwelt on the seacoasts, were for having mixt government, compounded of those two forms blended together; and these hindered the other two contending parties from getting any ground of each other. Besides these, there was a fourth party, which consisted only of the poor, who were grievously harrassed and oppressed by the rich, on account of their debts, which they were not able to discharge. This unhappy party was determined to chuse themfelves a chief, who should deliver them from the inhuman severity of their creditors, and make an entire change in the form of their government, by making a new division of the lands.

In this extreme danger all the wife Athenians cast their eyes upon Solon, who was obnoxious to neither party; because he had never fided either with the injustice of the rich, or the rebellion of the poor; and they folicited him very much to take the matter in hand, and to endeavour to put an end to these differences and disorders. He was very unwilling to take upon him fo dangerous a commission: However, he was at last chosen Archon, and was constituted supreme arbiter and legislator with the unanimous consent of all parties; the rich liking him, as he was rich, and the poor, because he was honest: He now had it in his power to make himself king: Several of the citizens advised him to it; and even the wifest among them, not thinking it was in the power of human reason to bring about a favourable change confishent with the laws, were not unwilling the supreme power should be vested in one man, who was so eminently distinguished for his prudence and justice. But, notwithstanding all the remonstrances that were made to him, and all the folicitations and reproaches of his friends,

(#) Plut. in Solon, p. 85, 86.

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eafonal and art of lawful inconencies. 81,82 who treated his refusal of the diadem, as an effect of pusillar nimity and meanness of spirit, he was still firm and unchangeable in his purpose, and would hearken to no other scheme than that of settling a form of government, in his country, that should be founded upon the basis of a just and reasonable libe ty. Not venturing to meddle with certain disorders and evils, which he looked upon as incurable, he undertook to bring about no other alterations or changes, than such as he thought he could persuade the citizens to comply with, by the method of argument and reason; or bring them into, by the weight of his authority; wisely mixing, as he himself said, authority and power with reason and justice. Wherefore, when one afterwards asked him, if the laws, which he had made for the Athenians, were the best: Yes, said he, the best they were capable of receiving.

The foul of popular estates is equality. But, for sear of disgusting the rich, Solon durst not propose any equality of lands and wealth; whereby Attica, as well as Laconia, would have resembled a paternal inheritance, divided among a number of brethren. However, he went so far as to put an end to the slavery and oppression of those poor citizens, whose excessive debts and accumulated arrears had forced them to sell their persons and liberty, and reduce themselves to a state of servitude and bondage. An express law was made, which declared

all debtors discharged and acquitted of all their debts.

(0) This affair drew Solon into a troublesome scrape, which gave him a great deal of vexation and concern. When he first determined to cancel the debts, he forefaw, that fuch an edict, which had fomething in it contrary to justice, would be excremely offensive. For which reason, he endeavoured in some measure to rectify the tenour of it, by introducing it with a specious preamble, which set forth a great many very plausible pretexts, and gave colours of equity and reason to the law, which in reality it had not. But in order hereto, he first disclosed his design to some particular friends, whom he used to consult in all his affairs, and concerted with them the form and the terms, in which this edic should be expressed. Now, hefore it was published, his friends, who were more interested than faithful, fecretly borrowed great fums of money of their rich acquaintance, which they laid out in purchasing of lands, as knowing they would not be affected by the edict. When this appeared, the general indignation, that was raised by fuch a base and flagrant knavery, fell upon Solon, though in effect he had no hand in it. But it is not enough for a man in

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office to be disinterested and upright himself; all, that surround and approach him, ought to be so too; wise, relations, friends, secretaries and servants. The faults of others are charged to his account: All the wrongs, all the rapines, that are committed either through his negligence or connivance, are justly imputed to him; because it is his business, and one of the principal designs of his being put into such a trust, to prevent those corruptions and abuses.

This ordinance at first pleased neither of the two parties; it disgusted the rich, because it abolished the debts; and distatished the poor, because it did not ordain a new division of the lands, as they had expected, and as Lycurgus had actually effected at Sparta. But Solon's credit at Athens fell very short of that credit and power which Lycurgus had acquired in Sparta; for he had no other authority over the Athenians, than what the reputation of his wisdom, and the considence of the people in his integrity, had procured him.

However, in a little time afterwards this ordinance was generally approved, and the same powers, as before, were continued to Solon.

He repealed all the laws that had been made by Draco, except those against murder. The reason of his doing this, was the excessive rigour of those laws, which inflicted death alike upon all sorts of offenders; so that they who were convicted of sloth and idleness, or they that only had stolen a few herbs, or a little fruit, out of a garden, were as severely punished, as those that were guilty of murder or facrilege.

He then proceeded to the regulation of offices, employments and magistracies, all which he left in the hands of the rich; for which reason he distributed all the rich citizens into three classes, ranging them according to the differences of their incomes and revenues, and according to the value and estimation of each particular man's estate. Those, that were found to have five hundred measures per annum, as well in corn, as in liquids, were placed in the first rank; those, that had three hundred, were placed in the second; and those, that had but two hundred, made up the third.

(p) All the rest of the citizens, whose income fell short of two hundred measures, were comprized in a fourth and last class, and were never admitted into any employments. But, in order to make them amends for this exclusion from offices, he lest them a right to vote in the assemblies and judgments of the people; which at first seemed to be a matter of little confequence, but in time became extremely advantageous, and

made them masters of all the affairs of the city: For most of the law-suits and differences returned to the people, to whom an appeal lay from all the judgments of the magistrates; and in the assemblies of the people the greatest and most important affairs of the state, relating to peace or war, were also determined.

The Areopagus, so called from the place where its assemblies were held, had been a long time established. Solon restored and augmented its authority, leaving to that tribunal, as the supreme court of judicature, a general inspection and superintendency over all assairs, as also the care of causing the laws (of which he was the guardian) to be observed and put in execution. Before his time, the citizens of the greatest probity and justice were made the judges of the Areopagus. Solon was the first that thought it convenient that none should be honoured with that dignity, except such as had passed through the office of Archon. (q) Nothing was so august as this senate; and its reputation for judgment and integrity became so very great, that the Romans sometimes referred causes, which were too intricate for their own decision, to the determination of this tribunal.

Nothing was regarded or attended to here, but truth only; and to the end that no external objects might divert the attention of the judges, their tribunal was always held at night, or in the dark; and the orators were not allowed to make use of

any exordium, digression or peroration.

Solon, to prevent as much as possible the abuse which the people might make of the great authority he lest them, created a second council, consisting of sour hundred men, a hundred out of every tribe; and ordered all causes and affairs to be brought before this council, and to be maturely examined by them, before they were proposed to the general assembly of the people; to the judgment of which the sentiments of the other were to submit, and to which alone belonged the right of giving a small sentence and decision. It was upon this subject Anacharsis (whom the reputation of the sages of Greece had brought from the middle of Scythia) said one day to Solon, I wonder you should empower the wise men only to deliberate and debate upon assairs, and leave the determination and decision of them wholly to sools.

(9) Val. Max. l. viii c. 1. Lucian in Hermot, p. 39 5. Q intil. l. vi. c. 1.

\* This was an bill near the citadel of there Mars had been tried for the murArbins, realled Arcofagus, that is to der of Habrrothius, the son of Neptunes
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Solon, who was an able and prudent man, was very fensible of the inconveniencies that attend a democracy, or popular government: But, having thoroughly studied, and being perfectly well acquainted with the character and disposition of the Athenians, he knew it would be a vain attempt to take the sovereignty out of the people's hands; and that if they parted with it at one time, they would soon resume it at another by sorce and violence. He therefore contented himself with limiting their power by the authority of the Areopagus and the council of sour hundred; judging, that the state, being supported and strengthened by these two powerful bodies, as by two good anchors, would not be so liable to commotions and disorders as it had been, and that the people would be kepter within due bounds, and enjoy more tranquility.

I shall only mention some of the laws which Solor made, by which the reader may be able to form a judgment of the rest.

(r) In the first place, every particular person was authorized to espouse the quarrel of any one that was injured and insulted; so that the first comer might prosecute the offender, and bring.

him to justice for the outrage he had committed...

The defign of this wife legislator by this ordinance was to accustom his citizens to have a fellow-feeling of one another's fusserings and missortunes, as they were all members of one

and the fame body.

(s) By another law, those persons, that in publick differences and dissensions did not declare themselves of one party or other, but waited to see how things would go, before they determined; were declared infamous, condemned to perpetual banishment, and to have all their estates consistated. Solan had learnt from long experience and deep resection, that the rich, the powerful, and even the wise and virtuous, are usually the most backward to expose themselves to the inconveniencies, which publick diffensions and troubles produce in society; and that their zeal for the publick good does not render them so vigilant

(r) Plut. in Solon. p. 88.

(s) Ibid, p. 89.

vigilant and active in the defence of it, as the paffions of the factious render them industrious to destroy it; that the just party being thus abandoned by those that are capable of giving more weight, authority and strength to it, by their union and concurrence, becomes unable to grapple with the audacious and violent enterprizes of a few daring innovators. To prevent this misfortune, which may be attended with the most fatal confequences to a flate, Solon judged it proper to force the well-affected, by the fear of greater inconveniencies to themselves, to declare for the just party, at the very beginning of feditions, and to animate the spirit and courage of the best citizens by engaging with them in the common danger. By this method of accustoming the minds of the people to look upon that man almost as an enemy and a traitor, that should appear indifferent to, and unconcerned at, the misfortunes of the publick, he provided the state with a quick and sure recourse against the sudden enterprizes of wicked and profligate citizens.

(1) Solon abolished the giving of portions in marriage with young women, unless they were only daughters; and ordered that the bride should carry no other fortune to her husband, than three suits of cloaths, and some few houshold goods of little value: For he would not have matrimony become a traffick, and a mere commerce of interest; but defired, that it should be regarded as an honourable fellowship and society, in order to raise subjects to the state, to make the married pair live agreeably and harmoniously together, and to give continual

testimony of mutual love and tenderness to each other.

Before Solon's time, the Athenians were not allowed to make their wills; the wealth of the deceased always devolved upon his children and family. Solon's law allowed every one, that was childless, to dispose of his whole estate as he thought fit; preferring by that means friendship to kindred, and choice to necessity and constraint, and rendered every man truly master of his own fortune, by leaving him at liberty to bestow it where he pleased. This law however did not authorize indifferently all forts of donations: It justified and approved of none, but those that were made freely and without any compulfion; without having the mind diftempered and intoxicated with drinks or charms, or perverted and seduced by the allure. ments and careffes of a woman: For this wife lawgiver was juftly perfuaded, that there is no difference to be made between being seduced and being forced, looking upon artifice and violence, pleasure and pain, in the same light, when they are

made use of as means to impose upon men's reason, and to

captivate the liberty of their understandings.

(u) Another regulation he made was to lessen the rewards of the victors at the 1sthmian and Olympick games, and to fix them at a certain value, viz. a hundred drachmas, which make about fifty livres, for the first sort; and five hundred drachmas, or two hundred and fifty livres for the second. He thought it a shameful thing, that athletæ and wrestlers, a fort of people, not only useless, but often dangerous to the state, should have any considerable rewards allotted them, which ought rather to be reserved for the families of those persons who died in the service of their country; it being very just and reasonable, that the state should support and provide for such orphans, who probably might come in time to follow the good examples of their fathers.

In order to encourage arts, trades and manufactures, the senate of the Areopagus was charged with the care of enquiring, into ways and means that every man made use of to get his sivelihood; and of chastising and punishing all those who led an idle life. Besides the forementioned view of bringing arts and trades into a slourishing condition, this regulation was

founded upon two other reasons still more important.

1. Solon considered, that such persons as have no fortune, and make use of no methods of industry to get their livelihood, are ready to employ all manner of unjust and unlawful means for acquiring money; and that the necessity of subsisting some way or other disposes them for committing all forts of misdemeanours, rapines, knaveries and frauds; from which springs up a school of vice in the bosom of the commonwealth; and such a leaven gains ground, as does not fail to spread its insection, and by degrees corrupt the manners of the publick.

In the second place, the most able statesmen have always looked upon these indigent and idle people, as a troop of dangerous, restless, and turbulent spirits, eager after innovation and change, always ready for seditions and insurrections, and interested in revolutions of the state, by which alone they can hope to change their own situation and fortune. It was for all these reasons, that in the law we are speaking of, Solon declared, that a son should not be obliged to support his father in old age or necessity, if the latter had not taken care to have his son brought up to some trade or occupation: All children that were spurious and illegitimate, were exempted from the same duty: For it is evident, says Solon, what whoever contemns the dignity and sanctity of matrimony in such a manner,

(u) Plut, p. 91. Diog, Laert, in Solon, p. 37.

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has never had in view the lawful end we ought to propose to ourselves in having children, but only the gratification of a loose passion. Having then satisfied his own desires, and had the end he proposed to himself, he has no proper right over the persons he begot, upon whose lives, as well as births, he has entailed an indelible infamy and reproach.

(w) It was prohibited to speak any ill of the dead; because religion directs us to account the dead as facred, justice requires us to spare those that are no more, and good policy,

should hinder hatreds from becoming immortal.

It was also forbidden to affront, or give ill language to any body in the temples, in courts of judicature, in publick af-femblies, and in the theatres, during the time of representation: For to be no where able to govern our passions and refentments, argues too untractable and licentious a disposition; as to restrain them at all times, and upon all occasions, is a virtue beyond the mere force of human nature, and a perfec-

tion referved for the evangelical law.

Cicero observes, that this wife legislator of Athens, whose laws were in force even in his time, had provided no law against parricide; and being asked the reason why he had not, he answered, That to make laws against, and ordain punishments for a crime, that had never been known or heard of, was the way to introduce it, rather than to prevent it. I omit feveral of his laws concerning marriage and adultery, in which there are remarkable and manifest contradictions, and a great mixture of light and darkness, knowledge and error, which we generally find among the very wifest of the heathens, who had no established principles or rules to go by.

After Solon had published his laws, and engaged the people by publick oath to observe them religiously, at least for the: term of a hundred years, he thought proper to remove from: Athens, in order to give them time to take root, and to gather firength by custom; as also to rid himself of the trouble and importunity of those, who came to consult him about the sense and meaning of his laws, and to avoid the complaints and odium of others: For, as he faid himself, in great undertakings it is hard (if not impossible) to please all parties. He was absent ten years, in which interval of time we are to place: his journies into Egypt, into Lydia, to visit king Croesus, and into several other countries. (x) At his return he found the whole city in commotion and trouble; the three old factions were

(w) Plut. in Solon. p. 89.

(x) A. M. 3445. Ant. J. C. 559.

Plut. in Solon. p. 94. nihil fanxerit; qued antea commisfum non erat; ne, non tam prohibere,

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were revived, and had formed three different parties. Lycurgus was at the head of the people that inhabited the low-lands: Megacles, fon of Alcmeon, was the leader of the inhabitants upon the sea-coast; and Pisistratus had declared for the mountaineers, to whom were joined the handicraftsmen and labourers who lived by their industry, and whose chief spleen was against the rich: Of these three leaders the two last were-

the most powerful and considerable.

(y) Megacles was the fon of that Alemeon whom Croefus had extremely enriched for a particular service he had done him. He had likewise married a lady, who had brought him an immense portion: Her name was Agarista, the daughter of Clisthenes, tyrant of Sicyon. This Clifthenes was at this time the richest and most opulent prince in Greece. In order to be able to chuse a worthy fon-in-law, and to know his temper, manners, and character from his own experience, Clifthenes invited all the young noblemen of Greece to come and spend a year with him at his house; for this was an ancient custom in that country. Several youths accepted the invita-tion, and there came from different parts to the number of thirteen. Nothing was feen every day but races, games, tousnaments, magnificent entertainments, and conversations upon all forts of questions and subjects. One of the gentlemen. who had hitherto surpassed all his competitors, lost the princefs, by using some indecent gestures and postures in his dancing, with which her father was extremely offended. Clifthenes,, at the end of the year, declared for Megacles, and fent the rest of the noblemen away loaden with civilities and presents. This was the Megacles, of whom we are speaking.

(z) Pifistratus was a well-bred man, of a gentle and infinuating behaviour, ready to succour and affift the \* poor; wife. and moderate towards his enemies; a most artful and accomplished dissembler: and one, who had all appearances of virtue, even beyond the most virtuous; who seemed to be the most zealous stickler for equality among the citizens, and who

absolutely declared against all innovations and change.

It was not very hard for him to impose upon the people with all this artifice and address. But Solon quickly saw through his disguise, and perceived the drift of all his seeming virtue and fair pretences: However he thought fit to observe measures with him in the beginning, hoping perhaps by gentle methods to bring him back to his duty.

(z) Plut. in Solon. p. 95. (y) Herod. 1. vi. c. 125-131.

We are not bere to understand such zen that died of bunger, or dissonoured as begged or asked alms; for in shose bis city by begging. Orat. Areop. innes, Says Tjocrases, there was no cin- 360.

(a) It was at this time \* Thefpis began to change the Grecian tragedy: I fay change; because it was invented long be-This novelty drew all the world after it. Solon went among the rest for the fake of hearing Thespis, who acted himself, according to the custom of the ancient poets. When the play was ended, he called to Thespis, and asked him, Why be was not ashamed to utter such lies before so many people? Thespis made answer, That there was no barm in lies of that fort, and in poetical fictions, which were only made for diversion. No; replied Solon, giving a great stroke with his stick upon the ground; but if we suffer and approve of lying for our own di-version, it will quickly find its way into our serious engagements, and all our bufiness and affairs.

(b) In the mean time Pifistratus still pushed on his point; and, in order to accomplish it, made use of a stratagem, that succeeded as well as he could expect. (c) He gave himself feveral wounds; and in that condition, with his body all bloody, he caused himself to be carried in a chariot into the market-place, where he raifed and enflamed the populace, by giving them to understand that his enemies had treated him at that rate, and that he was the victim of his zeal for the pub-

lick good.

An assembly of the people was immediately convened; and there it was resolved, in spite of all the remonstrances Solon could make against it, that fifty guards should be allowed Pifistratus for the security of his person. He soon augmented the number, as much as he thought fit, and by their means made himself master of the citadel. All his enemies betook themselves to flight, and the whole city was in great consternation and disorder, except Solon, who loudly reproached the Atheniens with their cowardice and folly, and the tyrant with his treachery. Upon his being asked what it was that gave him so much firmness and resolution? It is, said he, my old ege. He was indeed very old, and did not feem to risk much, as the end of his life was very near: Though it often happens, that men grow fonder of life, in proportion as they have left reason and right to defire it should be prolonged. But Pissitratus, after he had subdued all, thought his conquest imper-

(b) Herod. 1. i. c. 59-64.

\* Tragedy was in being a long time who, in order to give the rest time to Refore Thespis; but it was only a chorus, take breath and to recover their spirits, of persons that sung, and said opprobritive to the breath and to recover their spirits, one that sung, and said opprobritive to the breath and to recover their spirits, one that sung the sung the

<sup>(</sup>a) Plut. in Solon. p. 95. (c) Plut. in Solon. p. 95, 96.

addition of a personage, or character, of tragedies.

fect till he had gained Solon: And as he was well acquainted: with the means that are proper to engage an old man, he careffed him accordingly; omitted nothing that could tend to foften and win upon him, and shewed him all possible marks. of friendship and esteem, doing him all manner of honour, having him often about his perion, and publickly profeshing a. great veneration for his laws; which in truth he both observed himself, and caused to be observed by others. Solon, seeing it was impossible either to bring Pisistratus by fair means to renounce this usurpation, or to depose him by force, thought it a point of prudence not to exasperate the tyrant by rejecting the advances he made him, and hoped, at the same time, that: by entering into his confidence and counsels, he might at least be capable of conducting a power which he could not abolish, and of mitigating the mischief and calamity that he had not been able to prevent.

Solon did not survive the liberty of his country two years. compleat: For Pifistratus made himself master of Athens, under the archon Comias, the first year of the 51st Olympiad; and Solon died the year following, under the archon Hegestra-

tus, who fucceeded Comias.

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The two parties, whose heads were Lycurgus and Megacles,. uniting, drove Pififtratus out of Athens, where he was foon recalled by Megacles, who gave him his daughter in marriage. But a difference, that arole upon occasion of this match, having embroiled them afresh, the Alcmæonidæ had the worst of it, and were obliged to retire. Pifistratus was twice deposed, and twice found means to reinstate himself. His artifices acquired him his power, and his moderation maintained him init; and without doubt his \* eloquence, which even in Tully's; judgment was very great, rendered him very acceptable to the Athenians, who were but too apt to be affected with the charms of discourse, as it made them forget the care of their liberty. An exact submission to the laws distinguished Pisistratus from most other usurpers; and the mildness of his government was fuch as might make many a lawful fovereign blush. For which reason, the character of Pisistratus was thought worthy of being fet in opposition to that of other tyrants. Cicero, doubting what use Czesar would make of his victory at Pharsalia, wrote to his dear friend Atticus, + We do not yet know, whether the P 6

Quis doctior illdem temporibus, aut | l. vii. Ep. xix. cujus eloquentia literis instructior

Prifftratus dicendo tantum valu- | fuiffe traditur, quam Pififtrati ? Cic.

+ Incertum, eft Phalarimne, an Pififtratum, fit imitaturus, Ad Attice

iffe dicitur, ut ei Athenienses regiom | de Orat. 1. iii. n. 137. imperium orazione capti permitterent. Val. Max 1. yin. c. 9.

destiny of Rome will have us grean under a Phalaris, or live under

a Pififratus.

DETON TROOP This tyrant indeed, if we are to call him fo, always shewed himself very popular and moderate; (d) and had such a command of his temper, as to bear reproaches and infults with patience, when he had it in his power to revenge them with a word. His gardens and orchards were open to all the citizens; in which he was afterwards imitated by Cimon. (e) It is faid, he was the first who opened a publick library in Athens, which after his time was much augmented, and at last carried into-Persia by Xerxes (f), when he took the city. But Seleucus Nicanor, a long time afterwards, restored it to Athens. (g) Cicero thinks also, it was Pisistratus who first made the Athenians acquainted with the poems of Homer; who disposed the books in the order we now find them, whereas before they were confused, and not digested; and who first caused them to be publickly read at their feasts, called Panathenza. (b) Plato ascribes this honour to his son Hipparchus.

(i) Pifistratus died in tranquillity, and transmitted to his fons the fovereign power, which he had usurped thirty years

before; seventeen of which he had reigned in peace.

(k) His fons were Hippias and Hipparchus. Thucydides adds a third, which he calls Thessalus. They seemed to have inherited from their father an affection for learning and learned. men. Plato, who attributes to Hipparchus (1) what we have faid concerning the poems of Homer, adds, that he invited to Athens the famous poet Anacreon, who was of Teos, a city of Ionia; that he fent a vessel of fifty oars on purpose for him. He likewise entertained at his house Simonides, another famous poet of the isle of Ceos, one of the Cyclades, in the Ægean fea, to whom he gave a large pension, and made very rich presents. The design of these princes in inviting men of letters to Athens was, fays Plato, to fosten and cultivate the minds of the citizens, and to infuse into them a relish and love for yirtue, by giving them a tafte for learning and the sciences. Their care extended even to the instructing of the peafants and country people, by erecting, not only in the fireets of the city, but in all the roads and highways, statues of stone, called Mercuries, with grave sentences carved upon them; in which manner those filent monitors gave instructive lessons to all passengers. Plato seems to suppose, that Hipparchus are lighe traditor, even Princip

<sup>(</sup>d) Val. Max. l. v. c. 1. (e) Athen. l. xii. p. 532. (f) Aul. Gel. l. vi. c. 17. (g) Lib. iii. de Orat. n. 137. (b) In Hip-pach: p. 228. (i) Arift. lib. v. de Rep. c. 12. (a) R. M. 3478. Ant. J. C. 526. (1) la Hip. p. 228, 229.

chus had the authority, or that the two brothers reigned tounder gether. (m) But Thucydides shews, that Hippias, as the eldest of the fons, succeeded his father in the government. newed.

However it were, their reign in the whole, after the death of Pifistratus, was only of eighteen years duration: It ended

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(n) Harmodius and Aristogiton, both citizens of Athens. had contracted a very strict friendship. Hipparchus, angry at first for a personal affront he pretended to have received from him, to revenge himself upon his sister, put a publick affront upon her, by obliging her shamefully to retire from a solemn procession, in which she was to carry one of the facred baskets. alledging, that she was not in a fit condition to assist at such a ceremony. Her brother and his friend, still more being stung, to the quick by fo gross and outrageous an affront, took from that moment a resolution to attack the tyrants. And to do it the more effectually, they waited for the opportunity of a festival, which they judged would be very favourable for their purpose: This was the feast of the Panathenæa, in which the ceremony required, that all the tradefmen and artificers should be under arms. For the greater fecurity, they only admitted a very small number of the citizens into their secret; conceiving, that upon the first motion all the rest would join them. The day being come, they went betimes into the market-place, armed with daggers. Hippias came out of the palace, and went to the Ceremicum, which was a place without the city, where the company of guards then were, to give the necessary orders for the ceremony. The two friends followed him thither, and coming near him, they faw one of the conspirators talking very familiarly with him, which made them apprehend they were betrayed. They could have executed their defign that moment upon Hippias; but they were willing to begin their vengeance upon the author of the affront they had received. They therefore returned into the city, where meeting with Hipparchus, they killed him; but being immediately apprehended, themselves were slain, and Hippias found means to dispel the storm.

After this affair he observed no measures, and reigned like a true tyrant, putting to death a vast number of citizens. To guard-himself for the future against a like enterprize, and to secure a safe retreat for himself, in case of any accident, he endeavoured to strengthen himself by a foreign support, and to that end gave his daughter in marriage to the fon of the

tyrant of Lampfacus.

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(o) In the mean time the Alemaonida, who from the beginning of the revolution had been banished from Athens by Pisistratus, and who saw their hopes frustrated by the bad success of the last conspiracy, did not however lose consage, but surned their views another way. As they were very rich and powerful, they got themselves appointed by the Amphyctions, that is, the heads of the grand or general council of Greece, superintendants for rebuilding the temple of Delphos, for the sum of three hundred talents, or nine hundred thousand livres. As they were very generous in their natures, and besides had their reasons for being so on this occasion, they added to this sum a great deal of their own money, and made the whole frontispiece of the temple all of Parian marble, at their particular expence; whereas, by the contract made with the Amphyctions, it was only to have been made of common stone.

The liberality of the Alemaonida was not altogether a free bounty; neither was their magnificence towards the god of Delphos; a pure effect of religion. Policy was the chief motive. They hoped by this means to acquire great credit and influence in the temples, which happened according to their expectation. The money, which they had plentifully poured into the hands of the priestess, rendered them absolute masters of the oracle, and of the pretended god who prefided over it, and who for the future becoming their echo, faithfully repeated the words they dictated to him, and gratefully lent them the affiftance of his voice and authority. As often therefore as any Spartan came to confult the priestess, whether upon his own affairs, or upon those of the flate, no promise was ever made him of the god's affistance, but upon condition that the Lacedemonians should deliver Athens from the yoke of tyranny. This order was so often repeated to them by the oracle, that they resolved at last to make war against the Pisistratides, though they were under the strongest engagements of friendship and hospitality with them; herein preferring the will + of God, fays Herodotus, to all human confiderations.

The first attempt of this kind mistarried; and the troops they sent against the tyrant were repulsed with loss. Notwithestanding, a little time after they made a second, which seemed to promise no better an issue than the first; because most of the Lacedamonians, seeing the siege they had laid before Athenslikely to continue a great while, retired, and lest only a small number of troops to carry it on. But the tyrant's children, who

(o) Herod. 1. v. c. 62-96.

<sup>\*</sup> About 40,000 l. ferling. † Tà yàp रखें छहड़ किएडल टिएंट्यूब देश राज्य के रहे।

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who had been clandestinely conveyed out of the city, in order to be put in a safe place, being taken by the enemy, the father, to redeem them, was obliged to come to an accommodation with the Athenians, by which it was stipulated, that he should depart out of Attica in sive days time. (p) Accordingly he actually retired within the time limited, and settled at Signum, a town in Phrygia, seated at the mouth of the river Scamander.

(q) Pliny observes, that the tyrants were driven out of Athens. the fame year the kings were expelled Rome. Extraordinary honours were paid to the memory of Harmodius and Aristogiton. Their names were infinitely respected at Athens in all succeeding ages, and almost held in equal reverence with those of the gods. Statues were forthwith erected to them in the marketplace, which was an honour, that never had been rendered to any man before. The very fight of these statues, exposed to the view of all the citizens, kept up their hatred and deteffation of tyranny, and daily renewed their fentiments of gratitude to those generous defenders of their liberty, who had not scrupled to purchase it with their lives, and to seal it with their blood. (r) Alexander the Great, who knew how dear the memory of these men were to the Athenian's, and how far they carried their zeal in this respect, thought he did them a sensible pleafore in fending them the statues of those two great men, which he found in Persia after the defeat of Darius, and which Xerxes before had carried thither from Athens. (s) This city, at the time of her deliverance from tyranny, did not confine her gratitude folely to the authors of her liberty; but extended it even to a woman, who had fignalized her courage on that occafion. This woman was a courtezan, named Leona, who, by the charms of her beauty, and skill in playing upon the harp, had particularly captivated Harmodius and Aristogiton, After their death, the tyrant, who knew they had concealed nothing from this woman, caused her to be put to the torture, in order to make her declare the names of the other conspirators. But the bore all the cruelty of their torments with an invincible constancy, and expired in the midst of them; gloriously shewing the world, that her fex is more courageous, and more capable of keeping a fecret, than some men imagine. Athenians would not suffer the memory of so heroick an action to be lost: And, to prevent the lustre of it from being fullied by the confideration of her character as a courtezan, they endeavoured to conceal that circumstance, by representing her in the

<sup>(</sup>p) A. M. 3496. Ant. J. C. 508. (q) Plin. I. xxxiv. c, 4. (r) Ibid. c. 8. (s) Ibid. l. vii, c. 23. de l. xxxiv. c. 8.

the statue, which they erected to her honour, under the figure

of a lioness without a tongue.

(1) Plutarch, in the life of Aristides, relates a thing, which does great honour to the Athenians, and which shews to what a pitch they carried their gratitude to their deliverer, and their respect for his memory. They had learned that the grand-daughter of Aristogiton lived at Lemnos, in very mean and poor circumstances, nobody being willing to marry her upon account of her extreme indigence and poverty. The people of Athens sent for her, and marrying her to one of the most rich and considerable men of their city, gave her an estate in land in the town of Potamos for her portion.

Athens seemed in recovering her liberty to have also recovered her courage. During the reigns of her tyrants, she had acted with indolence and inactivity, as knowing what she did was not for herself, but for them. But after her deliverence from their yoke, the vigour and activity she exerted was of a quite different kind; because them her labours were her own.

Athens however did not immediately enjoy a perfect tranquillity. Two of her citizens, Clisthenes, one of the Alcamzonides, and Isagoras, who were men of the greatest credit and power in the city, by contending with each other for superiority, created two considerable factions. The former, who had gained the people on his side, made an alteration in the form of their establishment, and instead of four tribes, whereof they consisted before, divided that body into ten tribes, to which he gave the names of the ten sons of Ion, whom the Greek historians make the father and sirst founder of the nation. Isagoras, seeing himself inserior in credit to his rival, had recourse to the Lacedzmonians. Cleomenes, one of the two kings of Sparta, obliged Clisthenes to depart from Athens, with seven hundred families of his adherents. But they soon returned, and were restored to all their estates and fortunes.

The Lacedemonians, stong with spite and jealousy against Athens, because she took upon her to act independent of their authority; and repenting also, that they had delivered her from her tyrants upon the credit of an oracle, of which they had since discovered the imposture, began to think of reinstating Hippias, one of the sons of Pisistratus; and to that end sent for him from Sigueum, whether he had retired. They then communicated their design to the deputies of their allies, whose assistance and concurrence they proposed to use, in order to

render their enterprize more successful.

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The deputy of Corinth spoke first on this occasion, and expressed great astonishment, that the Lacedæmonians, who were themselves avowed enemies of tyranny, and professed the greatest abhorrence for all arbitrary government, should desire to establish it elsewhere; describing at the same time, in a lively manner, all the cruel and horrid effects of tyrannical government, as his own country Corinth had but very lately selt by wosul experience. The rest of the deputies applauded his discourse, and were of his opinion. Thus the enterprize came to nothing; and had no other effect, but to discover the base jealousy of the Lacedæmonians, and to cover them with shame and confusion.

Hippias, deseated of his hopes, retired into Asia to Artaphernes, governor of Sardis for the king of Persia, whom he endeavoured by all manner of means to engage in a war against Athens; representing to him, that the taking of so rich and powerful a city would render him master of all Greece. Artaphernes hereupon required of the Athenians, that they would reinstate Hippias in the government; to which they made no other answer, but by a downright and absolute resulal. This was the original ground and occasion of the wars between the Persians and the Greeks, which will be the subject of the following volumes.

### ARTIC DE IX. T. William

ILEUSTRIOUS MEN, who distinguished themselves in arts

HOMER, the most celebrated and illustrious of all the poets, is he of whom we have the least knowledge, either with respect to the country where he was born, or the time in which he lived. Among the seven cities of Greece, that contend for the honour of having given him birth, Smyrna seems to have the best title.

(u) Herodotus tells us, that Homer wrote four hundred years before his time, that is, three hundred and forty years after the taking of Troy: For Herodotus flourished seven hundred and forty years after that expedition.

Some authors have pretended, that he was called Homer, because he was born blind. Velleius Paterculus rejects this story with contempt. \* " If any man, says he, believes that " Homer

(u) Lib. ii. c. 53. A. M. 3160. Ant. J. C. 844.

Quem fi-quis cæcum gentium putat, omnibus fensibus orbus est. Patere

" Homer was born blind, he must be fo himself, and even " have loft all his fenses." Indeed, according to the observatation of (w) Cicero, Homer's works are rather pictures than poems; so perfectly does he paint to the life, and fet the images of every thing, he undertakes to describe, before the eyes of the reader: And he feems to have been intent upon introducing all the most delightful and agreeable objects, that nature affords, into his writings, and to make them in a manner pass in review before his readers.

. What is most astonishing in this poet is, that having applied himself the first, at least of those that are known, to that kind of poetry, which is the most sublime and disticult of all, he should however foar to high, and with such rapidity, at the first flight as it were, as to carry it at once to the utmost perfection; which feldom or never happens in other arts, but by

flow degrees, and after a long feries of years.

The kind of poetry we are speaking of, is the epick poem, to called from the Greek word ino; because it is an action related by the poet. The subject of this poem must be great, instructive, serious, containing only one principal event, to which all the rest must refer, and be subordinate: And this principal action must have passed in a certain space of time, which must not exceed a year at most.

Homer has composed two poems of this kind, the Illad and the Odyssey: The subject of the first is the anger of Achilles, fo pernicious to the Greeks, when they belieged Hion, or Troy; and that of the second is the voyages and adventures of Ulysses,

after the taking of that city.

It is remarkable, that no nation in the world, however learned and ingenious, has ever produced any poems comparable to his; and that whoever have attempted any works of that kind, have taken their plan and ideas from Homer, borrowed all their rules from him, made him their model, and have only succeeded in proportion to their success in copying him. The truth is, Homer was an original genius, and fit for others to be formed upon: (x) Fons ingeniorum Homerus.

All the greatest men and the most exalted genius's, that have appeared for these two thousand and five or fix hundred years;

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(x) Plin. I. xvii e. 5.

qui magnitudine operis, & fulgore quam alium, cujus operis primus carminum, folus appellari Poeta me- auctor feerit, in eo perfectifimum, puit. In quo hoc maximum est, quod præter Homerum & Archilochum re- periemus, Vell. Pater. l, i. c. 5.

\*Claristimum deinde Homertilluxit | tur; neque post illum, qui imitari ingenium, fine exemplo maximum : eum possit, inventus est : neque quemin Greece, Italy, and elsewhere; those, whose writings we are forced still to admire; who are still our masters, and who teach us to think, to reason, to speak and to write; all these, fays Madam Dacier, acknowledge Homer to be the greatest of poets, and look upon his poems as the model for all succeeding poets to form their taste and judgment upon. After all this, can there be any man so conceited of his own talents, be they never so great, as reasonably to presume, that his decisions should prevail against such an universal concurrence of judgment in persons of the most distinguished abilities and characters?

So many testimonies, so ancient, so constant, and so universal, entirely justify Alexander the Great's favourable judgment of the works of Homer, which he looked upon as the most excellent and valuable production of human wit; (y) pretiosissimum

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(2) Quintilian, after having made a magnificent encomium upon Homer, gives us a just idea of his character and manner of writing in these few words: Hunc nemo in magnis sublimitate, in parvis proprietate suparaverit. Idem latus ac pressus, jucundus & gravis, tum copia tum brevitate mirabilis. In great things, what a sublimity of expression; and in little, what a justness and propriety! Dissusses and concise, pleasant and grave, equally admirable both for his copiousness and his brevity.

Hestop. The most common opinion is, that he was contemporary with Homer. It is said, he was born at Cuma, a town in Æolis, but that he was brought up at Ascra, a little town in Boeotia, which has since passed for his native country. Thus Virgil calls him the old man of Ascra. (a) We know little or nothing of this poet, but by the few remaining poems of his, all in hexameter verse; which are, 1st, The Works and Days; 2dly, The Theogony, or the genealogy of the gods; 3dly, The shield of Hercules: Of which last some doubt, whether it

was wrote by Hefiod.

1. In the first of these poems, entitled, The Works and Days, Hesiod treats of agriculture, which requires, besides a great deal of labour, a prudent observation of times, seasons, and days. This poem is full of excellent sentences and maxims for the conduct of life. He begins it with a short, but lively, description of two sorts of disputes; the one satal to mankind, the source of quarrels, discords and wars; and the other infinitely useful, and beneficial to men, as it sharpens their wits, excites a noble and generous emulation among them, and prepares the way for the invention and improvement of arts and

<sup>(</sup>y) Plin. 1. xvii. c. 29. (z) Quint. 1. x. cap. 1. (a) Eclog. via ver. 70g. In Homer's life, which is prefixed to the translation of the Iliad.

sciences. He then makes an admirable description of the sour different ages of the world; the golden, the silver, the brazen, and the iron age. The persons who lived in the golden age, are those whom Jupiter after their death turned into so many Genii \* or spirits, and then appointed them as guardians over mankind, giving them a commission to go up and down the earth, invisible to the sight of men, and to observe all their good and evil actions.

This poem was Virgil's model in composing his Georgicks

as he himself acknowledges in this verse:

Ascræumque cano Romana per oppida carmen (+),

And sing the Ascræan werse to Roman swains.

The choice made by these two illustrious poets of this subject for the exercise of their muse, shews in what honour the ancients held agriculture, and the seeding of cattle, the two innocent sources of wealth and plenty. It is much to be deplored, that in after-ages, men departed from a taste so agreeable to nature, and so well adapted to the preservation of innocence and good manners. Avarice and luxury have entirely banished it the world. (c) Nimirum alii subject ritus, corcaque alia mentes bominum detinentur, & avaritia tantum artes coluntur.

2. The Theogony of Hesiod, and the poems of Homer, may be looked upon as the surest and most authentick archives and monuments of the theology of the ancients, and of the opinion they had of their gods. For we are not to suppose, that these poets were the inventors of the fables, which we read in their writings. They only collected and transmitted to posterity the traces of the religion which they found established, and which

prevailed in their time and country.

3. The shield of Hercules is a separate fragment of a poem, wherein it is pretended, Hesiod celebrated the most illustrious heroines of antiquity: And it bears that title, because it contains, among other things, a long description of the shield of Hercules, concerning whom the same poem relates a particular adventure.

The poetry of Hesiod, in those places that are susceptible of ornament, is very elegant and delightful, but not so sublime and losty as that of Homer. Quintilian reckons him the chief in the middle manner of writing, (d) Datur ei palma in illo medio dicendi genere.

ARCHI

(b) Geor, l. ii. ver. 176. (c) Plin. in Procesm, l. xiv. (d) Lib. i. c. 5.

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(e) ARCHILOCHUS. The poet Archilochus, born in Pares, inventor of the lambick verse, lived in the time of Candaules, king of Lydia. He has this advantage in common with Homer, according to Velleius Paterculus, that he carried at once that kind of poetry, which he invented, to a very great persection. The seet which gave their name to these verses, and which at first were the only fort used, are composed of one short, and one long syllable. The lambick verse, such as it was invented by Archilochus, seems very proper for a vehement and energick style: Accordingly we see, that Horace, speaking of this poet, says, that it was his anger, or rather his rage, that armed him with his lambicks, for the exercising and exerting of his vengeance.

### Archilochum proprio rabies armavit lambo (f).

And Quintillian \* fays, he had an uncommon force of expression; was full of bold thoughts, and of those strokes that are short, but keen and piercing; in a word, his style was strong and nervous. The longest + of his poems were said to be the best. The world have passed the same judgment upon the orations of Demosthenes and Cicero; the latter of whom

fays the same of his friend Atticus's letters.

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(g) The verses of Archilocus were extremely biting and licentious; witness those he writ against Lycambus, his father-in-law, which drove him into despair. For this double t reasen, his poetry, how excellent soever it was reckoned in other respects, was banished out of Sparta; as being more likely to corrupt the hearts and manners of young people, than to be useful in cultivating their understanding. We have only some very short fragments that remain of this poet. Such a niceness in a heathen people, in regard to the quality of the books which they thought young people should be permitted to read, is highly worth our notice, and justly reproaches many Christians.

HIPPONAX.

(e) A. M. 2280. Ant. J. C. 724. Od. vi. & Epift. xix. l. i.

\* Summa in hoc vis elocutionis, cum validæ tùm breves vibrantesque fententiæ, plurimum sanguinis atque ne vorum. Quint. l. x. c. 1.

† Ut Aristophani Archilochi iambus, sic epistola longissima quæque optima videtur. Cic. Epist. xi. l. 16.

† Lacedæmonii libros Archilochi è civitate sua exportari justerunt, quod

(f) Art. Poet. (g) Hor. Epod.

eorum parum verecundam ac pudicam lectionem arbitrabantur. Noluerunt enim ea liberorum fuorum animos imbui, nè plus moribus noceret, quam ingeniis prodesse. Itaque maximum poetam, aut certè summo proximum, quia domum sibi invisam obscenis maledictis laceraverat, carminum exilio mulctarunt. Vel. Pat. 1. vi. c. 3.

HIPPONAX. This poet was of Ephefus, and fignalized his wit some years after Archilochus, in the same kind of poetry, and with the same force and vehemence. He was " ugly, little, lean, and slender. Two celebrated sculptors and brothers, Bupalus and Athenis, (some call the latter Anthermus) diverted themselves at his expence, and represented him in a ridiculous form. It is dangerous to attack fatyrick poets. Hipponax retorted their pleasantly with such keen strokes of satyre, that they hanged themselves out of mortification: Others say they only quitted the city of Ephesus, where Hipponax lived. His malignant pen did not spare even those to whom he owed his life. How monstrous was this! Horace + joins Hipponax with Archilocus, and represents them as two poets equally dangerous. In the Anthologia (b) there are three or four epigrams, which describe Hippenax as terrible even after his death. They admonish travellers to avoid his tomb, as a place from whence a dreadful hail perpetually pours, Osuye Toi xalagenn Tapor, To Operlov. Fuge grandinantem tumulum, borrendum.

It is thought he invented the Scazon verse, in which the Spondee is used instead of the lambus in the fixth foot of the

verse that bears that name.

STESICHORUS. He was of Himera, a town in Sicily, and excelled in Lyrick poetry, as did those other poets we are going to speak of. Lyrick poetry is that, the verses of which, digested into odes and stanzas, were sung to the lyre, or to other such like instruments. Stefichorus flourished betwixt the 37th and the 47th Olympiad. (i) Pausanias, after many other fables, relates, that Stefichorus having been punished with the loss of fight for his fatyrical verses against Helena, did not recover it, till he had retracted his invectives, by writing another ode contrary to the first; which latter kind of ode is fince called Palinodia. Quintilian I fays, that he fung of wars and illustrions heroes, and that he supported upon the lyre all the dignity and majesty of epick poetry.

ALCMAN.

(b) Anthol, l. iii,

(i) Pauf. in Lacen. p. 200. Hipp nacti notabilis vultus fordignatus amaritudinem carminum diffrinxit in tantum, ut credatur ali-

ditas erat : quamobrem imaginem ejus lascivia jocorum ii proposuere ri dentium circulis. Quod Hipponax in- | quod fallum eft. Plin, l. xxxvi, c. 5.

+ In malos asperrimus Parata tollo cornua :

propertion of a Quales Lycambe spresus infido gener. Aut acer hoftis Bupalo. Epod, vii.

validus, materiæ quoque oftendunt, fuftinentem, L. x. c. 2. maxima bella & clariffimos canentem |

I Stefichorum, quam fit ingenio | duces, & epici carminis onera lyra

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ALCMAN. He was of Lacedamon, or, as some will have it, of Sardis in Lydia, and lived much about the same time as Stesichorus. Some make him the first author of amolous verses.

ALCEUS. He was born at Mitylene in Lesbos: It is from him that the Alcaick verse derived its name. He was a professed enemy to the tyrants of Lesbos, and particularly to Pittacus, against whom he perpetually inveighed in his verses. (k) It is said of him, that being once in a battle, he was seized with such fear and terror, that he threw down his arms, and ran away. Horace has thought sit to give us the same account of himself. Poets do not value themselves so much upon prowess as upon wit. A Quintilian says, that the style of Alcans was close, magnificent, and accurate, and to compleat his character, adds, that he very much resembled Homer.

Egean sea. He continued to flourish at the time of Xerxes's expedition. He t excelled principally in suneral elegy. The invention of local memory is ascribed to him, of which I have spoke elsewhere 1. At twenty-four years of age he disjuted

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(1) The answer he gave a prince who asked him what God was, is much celebrated. That prince was Hiero, king of Syracuse. The poet desired a day to consider the question proposed to him. On the morrow he asked two days; and whenever he was called upon for his answer, he still doubled the time. The king surprized at this behaviour, demanded his reason for it. It is, replied Simonides, because the more I consider the question, the more obscure it seems: Quia quanto diutius considere, tanto mihi res videtur obscurior. The answer was wise, if it proceeded from the high idea which he conceived of the Divine Majesty, which is no understanding can comprehend, nor any tongue express.

After

\* Tecum Philippos & celerem fu | † In eloquendo brevis & mag

\* Tecum Philippos & celerem fu tale eloquendo brevis & magnigam Senfi, relicta non bene parmula. ficus & diligens, plerumque Homero Hor. Od. vii. l. 2.

PREATE

1 Sed ne relietis, Musa procax, jocis Ceæ retractes munera næniæ. Horat. Mæstius lacrymis Simonideis. Catull.

Method of teaching and fludying the Belles Lettres.

S Certè hoc est Deus, quod & cum dicitur, non potest dici: cum astimatur, non potest astimari; cum comparatur, non potest comparati; cum definitur, ipsa definitione crescit, S. Aug. serm. de temp. cix.

Nobis ad intellectum pectus angustum est. Et ideo sic eum (Deum) dignè æstimamus, dum inæstimabilem dicimus. Eloquat quemadmodum sentio. Magnitudinem Dei qui se putat nosse, minuit: qui non vult minuere, non novit. Minut. Felix.

(m) After having travelled to many cities of Afia, and amal. fed confiderable wealth by celebrating the praifes of those in his verses, who were capable of rewarding him well, he embarked for the island of Ceos his native country. The ship was cast away. Every one endeavoured to save what they could, Simonides took no care of any thing; and when he was asked the reason for it, he replied, " I carry all I have about me :" Mecum, inquit, mea funt cunca. Several of the company were drowned by the weight of the things they attempted to fave, and those who got to shore were robbed by thieves. All that escaped went to Clazomena, which was not far from the place where the vessel was lost. One of the citizens, who loved learning, and had read the poems of Simonides with great admiration, was exceedingly pleased, and thought it an honour to receive him into his house. He supplied him abundantly with necessaries, whilst the rest were obliged to beg through the city. The poet upon meeting them, did not forget to observe how justly he had answered them in regard to his effects: Dixi, inquit, men mecum effe cuncta; vos quod rapuiftis perit.

He was reproached with having dishonoured poetry by his avarice, in making his pen venal, and not composing any verses till he had agreed on the price of them. (n) In Aristotle we find a proof of this, which does him no honour. A person who had won the prize in the chariot-races, defired Simonides to compose a song of triumph upon that subject. The poet, not thinking the reward fufficient, replied, that he could not treat it well. This prize had been won by mules, and he pretended that animal did not afford the proper matter. for praise. Greater offers were made him, which ennobled the mule; and the poem was made. Money has long had

power to bestow nobility and beauty.

Et gens & formam regina pecunia donat.

As this animal is generated between a she-ass and an horse, the poet, as Aristotle observes, considered them at first only on the base side of their pedigree. But money made him take them in the other light, and he styled them illustrious foals of rapid fleeds: Χαίρετ ἀελλοπόδων θίζατρες Υππων.

SAPPHO. She was of the same place, and lived at the same time with Alcaus. The Sapphick verse took its name from her. She composed a considerable number of poems, of which there are but two remaining: Which are sufficient to satisfy us that

(m) Phædr. 1, iv. (n) Rhet, 1, iii. c. 2.

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the praises given her in all ages, for the beauty, pathetick softnels, numbers, harmony, and infinite graces of her poetry, are not without foundation. As a further proof of her merit, she was called the tenth Muse; and the people of Mitylene engraved her image upon their money. It were to be wished, that the purity of her manners had been equal to the beauty of her genius; and that she had not dishonoured her sex by her vices and irregularities.

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This poet was of Teos, a city of Ionia. (o) ANACREON. He lived in the 72d Olympiad. Anacreon spent a great part of his time at the court of Polycrates, that happy tyrant of Samos; and not only shared in all his pleasures, but was of his council. (p) Plato tells us, that Hipparchus, one of the fons of Pifistratus, sent a vessel of fifty oars to Anacreon, and wrote him a most obliging letter, intreating him to come to Athens, where his excellent works would be effeemed and relished as they deserved. It is said, the only study of this poet was joy and pleasure: And those remains we have of his poetry fufficiently confirm it. We fee plainly in all his verses, that his hand writes what his heart feels and dictates. It is impossible to express the elegance and delicacy of his poems: Nothing could be more estimable, had their object been more noble.

THESPIS. He was the first inventor of Tragedy. I defer speaking of him, till I come to give some account of the

tragick poets.

### Of the SEVEN WISE-MEN of GREECE.

These men are too famous in antiquity to be omitted in this present history. Their lives are written by Diogenes Laertius.

THALES, the Milesian. If Cicero \* is to be believed, Thales was the most illustrious of the seven wise-men. It was he that laid the first foundations of philosophy in Greece, and founded the fect called the lonick fect; because he, the founder of it,

was born in the country of Ionia.

(q) He held water to be the first principle of all things; and that God was that intelligent being, by which all things were formed by water. The first of these opinions he had borrowed from the Egyptians, who, feeing the Nile to be the cause of the fertility of all their lands, might easily imagine from thence. that water was the principle of all things.

VOL. II. He

<sup>(</sup>o) Herod. I. ii. c. 121. (p) In Hippar, p. 228, 229. (q) Lib. i. de Nat. Deor. n. 25.

<sup>\*</sup> Princeps Thales, unus è septem cui sex reliquos concessisse primas ferunt, Lib. iv. Acad. Quaft. n. 118.

He was the first of the Greeks that studied astronomy. He had exactly foretold the time of the eclipse of the sun that happened in the reign of Astrages, king of Media, of which

mention has been made already.

He was also the first that fixed the term and duration of the solar year among the Grecians. By comparing the bigness of the son's body with that of the moon, he thought he had discovered, that the body of the moon was in solidity but the 72cth part of the sun's body, and consequently, that the solid body of the sun was above 700 times bigger than the solid body of the moon. This computation is very far from being true; as the sun's solidity exceeds not only 700 times, but many millions of times, the moon's magnitude or solidity. But we know, that in all these matters, and particularly in that of which we are now speaking, the first observations and discoveries were very impersect.

(r) When Thales travelled into Egypt, he discovered an easy and certain method for taking the exact height of the pyramids, by observing the time when the shadow of our body is equal in

length to the height of the body itself.

(s) To shew, that philosophers were not so destitute of that fort of talents and capacity, which is proper for business, as some people imagined; and that they would be as successful as others in growing rich, if they thought sit to apply themselves that way, he bought the fruit of all the olive-trees in the territory of Miletos before they were in blossom. The prosound knowledge he had of nature, had probably enabled him to foresee that the year would be extremely service. It proved so in effect; and he made a considerable profit of his bargain.

He used to thank the gods for three things; that he was born a reasonable creature, and not a beast; a man, and not a woman; a Greek, and not a Barbarian. Upon his mother's pressing him to marry, when he was young, he told her, it was then too soon; and after several years were elapsed, he

told her, it was then too late.

As he was one day walking, and very attentively contemplating the stars, he chanced to fall into a ditch. Ha! says to him a good old woman that was by, how will you perceive what passes in the heavens, and what is so infinitely above your head, if you cannot see what is just at your seet, and before your nose?

year of the 58th Olympiad; Consequently he lived to be above

ninety years of age.

SOLON.

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<sup>(\*)</sup> Plin. lib. xxxvi. cap. 12. (s) Cic. lib. i. de Divin, n. 121. (t) A. M. 3467 Ant. J. C. 545.

Solon. His life has been already related at length.

CHILO. He was a Lacedæmonian: Very little is related of him. Æ sop asking him one day, how Jupiter employed him-self? In humbling those, says he, that exalt themselves, and ex-

alting those that abase themselves.

He died of joy at Pisa, upon seeing his son win the prize at boxing, at the Olympick games. He said, when he was dying, that he was not conscious to himself of having committed any sault during the whole course of his life (an opinion well becoming the pride and blindness of a heathen philosopher;) unless it was once, by having made use of a little dissimulation and evasion, in giving judgment in favour of a friend: In which action he did not know, whether he had done well or ill. He died about the 52d Olympiad.

PITTACUS. He was of Mitylene, a city of Lesbos. Joining with the brothers of Alcæus, the famous Lyrick poet, and with Alcæus himself, who was at the head of the exiled party, he drove the tyrants who had usurped the government out of

that island.

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The inhabitants of Mitylene being at war with the Athenians, gave Pittacus the command of the army. To spare the blood of his fellow-citizens, he offered to fight Phrynon the enemy's general, in fingle combat. The challenge was accepted. Pittacus was victorious, and killed his adversary. The Mitylenians, out of gratitude, with unanimous consent conferred the sovereignty of the city upon him; which he accepted, and behaved himself with so much moderation and wisdom, that he was always respected and beloved by his subjects.

In the mean time Alcæus, who was a declared enemy to all tyrants, did not spare Pittacus in his verses, notwithstanding the mildness of his government and temper, but inveighed severely against him. The poet fell afterwards into Pittacus's hands, who was so far from taking revenge, that he gave him his liberty, and shewed by that act of clemency and generosity

that he was only a tyrant in name.

After having governed ten years with great equity and wifdom, he voluntarily refigned his authority, and retired. He used to say, that the proof of a good government was to engage the subjects not to be afraid of their prince, but to be afraid for him. It was a maxim with him, that no man should ever give himself the liberty of speaking ill of a friend, or even of an enemy. He died in the 52d Olympiad.

<sup>\*</sup> Βὶ τὰ: ὑπημίως ὁ ἄρχων σταρσκευά | αὐτω. Plut, in Conv. fept. ſap.

BIAS. We know but very little of Bias. He obliged Alyattus, king of Lydia, by stratagem, to raise the siege of Priene, where he was born. This city was hard pressed with famine; upon which he caused two mules to be fattened, and contrived a way to have them pass into the enemy's camp. The good condition they were in aftonished the king, who thereupon sent deputies into the city, upon pretence of offering terms of peace, but really to observe the state of the town and the people. Bias gue sling their errand, ordered the granaries to be filled with great heaps of fand, and those heaps to be covered over with corn. When the deputies returned, and made report to the king, of the great plenty of provision they had seen in the city, he hefitated no longer, but concluded a treaty, and raised the fiege. \* One of the maxims of Bias particularly taught and recommended, was, to do all the good we can, and afcribe all the glory of it to the gods.

CLEOBULUS. We know as little of this wife-man as of the former. He was born at Lindos, a town in the isle of Rhodes; or, as some will have it, in Caria. He invited Solon to come and live with him, when Pisistratus had usurped the sovereignty

of Athens.

PERIANDER. He was numbered among the wise-men, though he was a tyrant of Corinth. When he had first made himself master of that city, he writ to Thrasybulus, tyrant of Miletos, to know what measures he should take with his new-acquired subjects. The latter, without any other answer, led the messenger into a field of wheat, where in walking along he beat down with his cane all the ears of corn that were higher than the rest. Periander persectly well understood the meaning of this enigmatical answer, which was a tacit intimation to him, that in order to secure his own life, he should cut oil the most eminent of the Corinthian citizens. (u) But, if we may believe Plutarch, Periander did not relish so cruel an advice.

(av) He writ circular letters to all the wife-men, inviting them to pass some time with him at Corinth, as they had done the year before at Sardis with Croesus. Princes in those days thought themselves much honoured, when they could have such guests in their houses. (x) Plutarch describes an entertainment, which Periander gave these illustrious guests; and observes, at the same time, that the decent simplicity of it, adapted to the taste and humour of the persons entertained, did him much more honour, than the greatest magnificence could have done. The

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<sup>(</sup>w) In Conv. sept. sap. (w) Diog. Laert, in vit. Periand. (x) In Conv. sept. sap.

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subject of their discourse at table was sometimes grave and ferious, and fometimes pleafant and gay. One of the company proposed this question: Which is the most perfect popular government? That, answered Solon, where an injury done to any private citizen is such to the whole body: That, says Bias, where the law has no superior: That, fays Thales, where the inhabitants are neither too rich; nor too poor: That, fays Anacharsis, where virtue is honoured, and vice detested: Says Pittacus, where dignities are always conferred upon the virtuous, and never upon the wicked: Says Cleobulus, where the citizens fear blame, more than punishment: Says Chilo, where the laws are more regarded, and have more authority than the orators. From all these opinions Periander concluded, that the most perfect popular government would be that which came nearest to aristocracy, where the sovereign authority is lodged in the hands of a few men of honour and virtue.

Whilst these wise-men were assembled together at Periander's court, a courier arrived from Amasis king of Egypt, with a letter for Bias, with whom that king kept a close correspondence. The purport of this letter was, to consult him how he should answer a proposal made to him by the king of Ethiopia, of his drinking up the fea; in which case the Ethiopian king promised to refign to him a certain number of cities in his dominions: But if he did not do it, then he, Amasis, was togive up the same number of his cities to the king of Ethiopia. It was usual in those days for princes to propound such enigmatical and puzzling questions to one another. Bias answered him directly, and advised him to accept the offer, on condition that the king of Ethiopia would stop all the rivers that flow anto the sea; for the business was only to drink up the sea, and not the rivers. We find an answer to the same effect ascribed to Æsop.

I must not here forget to take notice, that these wise-men, of whom I have been speaking, were all lovers of poetry, and composed verses themselves, some of them a considerable number, upon subjects of morality and policy, which are certainly topicks not unworthy of the muses. (y) Solon however is reproached for having written some licentious verses; which may teach us what judgment we ought to form of these pretended wise-men of the pagan world.

Instead of some of the wise-men which I have mentioned, some people have substituted others; as Anacharsis, for example, Myso, Epimenides, Pherecydes. The first of these is the most known in story.

L3 ANACHARSIS.

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ANACHARSIS. Long before Solon's time the Scythian Nomades were in great reputation for their fimplicity, frugality, temperance, and justice. (2) Homer calls them a very just nation. Anacharsis was one of these Scythians, and of the royal family. A certain Athenian, once in company with Anacharsis, reproached him with his country: My country, you think, replied Anacharsis, is no great honour to me; and you, Sir, in my opinion, are no great honour to your country. His good sense, prosound knowledge, and great experience, made him pass for one of the seven wise men. He writ a treatise in verse upon the art military, and composed another tract on the laws of Scythia.

He used to make visits to Solon. It was in a conversation with him, that he compared laws to cobwebs, which only entangle little slies, whilst wasps and horness break through them.

Being inured to the austere and poor life of the Scythians, he fet little value upon riches. Croesus invited him to come and see him, and wishout doubt hinted to him, that he was able to mend his fortune. "I have no occasion for your gold, said the Scythian in his answer; I came into Greece only to entich my mind, and improve my understanding; I shall be very well satisfied, if I return into my own country, not with an addition to my wealth, but with an increase of knowledge and virtue." However, Anacharsis accepted the invitation, and went to that prince's court.

(a) We have already observed that A sop was much surprized and distaissed at the cold and indisterent manner, in which Solon viewed the magnificence of the palace, and the vastreasures of Creesus; because it was the master, and not the house, that the philosophor would have had reason to admire. Certainly," says Anacharsis to A sop on that occasion, you have forgot your own sable of the fox and panther.

The latter, for her highest virtue, could only shew her fine since skin, beautifully marked and spotted with different colours:

"the fox's skin, on the contrary, was very plain, but contained within it a treasure of subtilties, and stratagems of infinite value. This very image, continued the Scythian,

thews me your own character. You are affected with a splendid outside, whilst you pay little or no regard to what is truly the man, that is, to that which is in him, and con-

" fequently properly his."

This would be the proper place for an epitome of the life and fentiments of Pythagoras, who flourished in the time of which I have been speaking. But this I defer till I come to another volume, wherein I defign to join a great many philofophers together, in order to give the reader the better opportunity of comparing their respective doctrines and tenets.

Æsop. I join Æsop with the wise-men of Greece; not only because he was often amongst them \*, but because he taught true wisdom with far more art than they do who teach

it by rules and definitions.

Æsop was by birth a Phrygian; As to his mind, he had abundance of wit: but with regard to his body, he was hunchbacked, little, crooked, deformed, and withal of a very uncomely countenance; having scarce the figure of a man; and for a very considerable time almost without the use of speech. As to his condition of life, he was a flave; and the merchant who had bought him, found it very difficult to get him off his hands, so extremely were people shocked at his unsightly figure and deformity.

The first master he had, fent him to labour in the seld; whether it was that he thought him incapable of any better employment, or only to remove so difagreeable an object out

of his fight.

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He was afterwards fold to a philosopher, named Xanthus. I should never have done, should I relate all the strokes of wit the sprightly repartees, and the arch and humorous circumflances of his words and behaviour. One day his master, defigning to treat some of his friends, ordered Æsop to provide the best things he could find in the market. Æ fop thereupon made a large provision of tongues, which he defired the cook to serve up with different sauces. When dinner came, the first and second course, the last service, and all the made disher, were tongues. Did I not order you, says Xanthus in a violent passion, to buy the best victuals the market afforded? And have I not obeyed your orders? fays Æsop. Is there any thing better than tongues? Is not the tongue the bond of civil fociety, the key of sciences, and the organ of truth and reafon? By means of the tongue cities are built, and governments established and administered: With that men instruct, persuade, and preside in assemblies: It is the instrument, by which we acquit ourselves of the chief of all our duties, the praising and adoring the gods. Well then, replied Xanthus, thinking

\* Æ sopus ille è Phrygia fabulator, gos commentus, res salubriter ac baud immeritò fapiens existimatus prospicienter animadversas, in mentes eft : cum quæ utilia monitu suasuque | animosque hominum, cum audienda

præcepit & censuit, ut philosopis mos Nott. Art. lib. ii. cap. 29. eft, sed festivos delectabilesque apolo-

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to catch him, go to market again to-morrow, and buy me the worft things you can find. This same company will dine with me, and I have a mind to diverfify my entertainment. Æ sop the next day provided nothing but the very fame dishes; telling his mafter, that the tongue was the worst thing in the world. It is, fays he, the instrument of all strife and contention, the fomenter of law-suits, and the source of divisions and wars; it is the organ of error, of lies, calumny and blasphemy.

Æsop found it very difficult to obtain his liberty. One of the first uses he made of it was to go to Croesus, who, on account of his great reputation and fame, had been long desirous to fee him. The strange deformity of Æsop's person shocked the king at first, and much abated the good opinion he had conceived of him. But the beauty of his mind foon discovered itself through the coarse veil that covered it; and Croesus found, as Æsop said on another occasion, that we ought not to consider the form of the vessel, but the quality of the liquor it contains.

(b) He made several voyages into Greece, either for pleafure or upon the affairs of Croefus. Being at Athens some small time after Pisistratus had usurped the sovereignty, and abolished the popular government, and observing that the Athenians bore this new yoke with great impatience, he repeated to them the fable of the frogs who demanded a king from Jupiter.

It is doubted whether the fables of Æsop, such as we have of them, are all his, at least in regard to the expression. Great part of them are afcribed to Planudius, who wrote his life,

and lived in the 14th century.

Æsop is taken for the author and inventor of this simple and natural manner of conveying instruction by tales and fables; in which manner Phædrus speaks of him:

> Æsopus auctor quam materiam reperit, Hanc ego polivi versibus senariis.

But the glory of this invention is really the poet Hesiod's; an invention, which does not feem to be of any great importance, or extraordinary merit; and yet has been much esteemed and made use of by the greatest philosophers and ablest politicians.

(b) Phædr. 1. i. fab. 2.

\* Illæ quoque fabulæ, quæ, etiamfi | folent, præcipue rusticorum & imperi-

originem non ab Æsopo acceperunt, torum: qui & simplicius quæ scha (nam videtur earum primus auctor funt audiunt, & capti voluptate, sa-Hesodus) nomine tamen Æsopi cilè iis quibus delectanter consentiunt, maxime celebrantur, ducere animos | Quiniil. 1. v. c. 12.

ticians. (c) Plato tells us, that Socrates, a little before he died, turned some of Æsop's fables into verse: (d) And Plato himself earnestly recommends it to nurses to instruct their children in them betimes, in order to form their manners, and to

inspire them early with the love of wisdom.

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Fables could never have been so universally adopted by all nations, as we see they have, if there was not a vast fund of useful truths contained in them, and agreeably concealed under that plain and negligent difguise, in which their peculiar character consists. The Creator certainly designing the prospect. of nature for the instruction of mankind, endowed the brute part of it with various instincts, inclinations and properties, to ferve as so many pictures in little to man of the several duties. incumbent upon him; and to point out to him the good or evil qualities, he ought to acquire or avoid. Thus has he given us, for instance, a lively image of meekness and innocence in the lamb; and fidelity and friendship in the dog; and on the contrary, of violence, rapaciousness and cruelty in the wolf, the lion and the tyger; and so of the other species of animals: and all this he has designed, not only as instruction,. but as a secret reproof to man, if he should be indifferent about those qualities in himself, which he cannot forbear esteeming, or detesting, even in the brutes themselves.

This is a dumb language, which all nations understand: It is a sentiment engraven in nature, which every man carries about him. Æsop was the first of all the prophane writers, who laid hold of, and unfolded it, made happy applications of it, and attracted men's attention to this fort of genuine and natural instruction, which is within the reach of all capacities, and equally adapted to persons of all ages and conditions. He was the first that, in order to give body and substance to virtues, vices, duties and maxims of society, did, by an ingenious artisce and innocent section, invent the method of cloathing them with graceful and samiliar images borrowed from nature, by giving language to brute beasts, and ascribing sense and reason to plants and trees, and all sorts of inanimate creatures.

The fables of Æsop are void of all ornament; but abound with good sense, and are adapted to the capacity of children, for whom they were more particularly composed. Those of Phædrus are in a style somewhat more elevated and diffused, but at the same time have a simplicity and elegance, that very much resemble the Attick spirit and style in the plain way of writing, which was the finest and most delicate kind of composition in use among the Grecians. Monsieur de la Fontaine, who

(c) Plat. in Phæd. p. 60. (d) Lib. ii, de Rep. p. 378.

was very sensible that the French tongue is not susceptible of the same elegant simplicity, has enlivened his subles with a sprightly and original turn of thought and expression, peculiar to himself, which no other person has yet been able to imitate.

It is not easy to conceive, why \* Seneca lays down as a fact, that the Romans to his time had never tried their pens in this kind of composition. Were the fables of Phædrus unknown

to him ?

(e) Plutarch relates the manner of Æsop's death. He went to Delphos with a great quantity of gold and filver, to offer, in the name of Cræfus, a great facrifice to Apollo, and to give each inhabitant a + considerable sum. A quarrel which arofe between him and the people of Delphos, occasioned him. after the facrifice, to fend back the money to Creefus, and to inform him, that those for whom it was intended had rendered themselves unworthy of his bounty. The inhabitants of Delphos caused him to be condemned as guilty of facrilege, and The god, offended to be thrown down from the top of a rock. by this action, punished them with a plague and famine; fo that to put an end to those evils, they caused it to be fignified in all the affemblies of Greece, that if any one, for the honour of Alop, would come and claim vengeance for his death, they would give him fatisfaction. (f) At the third generation a man from Samos presented himself, who had no other relation to Æsop, but being descended from the persons who had bought that fabulift. The Delphians made this man fatisfaction, and thereby delivered themselves from the pestilence and famine that diffressed them.

The Athenians, those excellent judges of true glory, erected a noble statue to this learned and ingenious slave; to let all the people know, says (g) Phædrus, that the ways of honour were open indifferently to all mankind, and that it was not to birth,

but merit, they paid fo distinguishing an honour.

Æsopo ingentem statuam postere Attici, Servumque collocarunt æterna in basi, Patêre honoris scirent ut cuncti viam, Nec generi tribui, sed virenti gloriam.

(e) De sera Numinis vindicta, p. 556, 557. (f) Herod. lib. ii. cap. 234.

fc

<sup>\*</sup> Non audeo te usque ed producere, orvs, folita tibi venustate connectat.

u fabellas quoque & Ælopeos logos, Senec. de Confol. ad Polyb. c. xxvii.

INTENTATUM ROMANIS INGENSIS † Four mina's, equal to 240 livres.

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# HISTORY

OF THE

# PERSIANS and GRECIANS.

This book contains the history of the Persians and Grecians, in the reigns of Darius I. and Xerxes I. during the space of forty-eight years, from the year of the world 3483 to the year 3531.

#### CHAP. I.

The hiftory of DARIUS intermixed with that of the GREEKS.

BEFORE Darius came to be king, he was called Ochus. At his accession he took the name of Darius, which, according to Herodotus, in the Persian language, signifies an Avenger, or a man that defeats the schemes of another; probably because he had punished and put an end to the insolence of the Magian impostor. He reigned thirty years.

SECT. I. DARIUS's marriages. The imposition of tributes. The insolence and punishment of INTABHERNES. The death of ORETES The story of DEMOCEDES a physician. The Jews permitted to carry on the building of their temple. The generosity of SYLOSON rewarded.

BEFORE Darius was elected king, he had married the daughter of Gobryas, whose name is not known. Area-barzanes, his eldest son by her, afterwards disputed the empire with Xerxes.

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(b) When Darius was seated in the throne, the better to secure himself therein, he married two of Cyrus's daughters, Atossa and Aristona. The former had been wife to Cambyses, her own brother, and afterwards to Smerdis the Magian, during the time he possessed the throne. Aristona was still a virgin, when Darius married her; and of all his wives, was the person he most loved. He likewise married Parmys, daughter of the true Smerdis, who was Cambyses's brother, as also Phedyma, daughter to Otanes, by whose management the imposture of the Magian was discovered. By these wives he had

a great number of children of both fexes.

We have already feen, that the feven conspirators, who put the Magus to death, had agreed among themselves, that he, whose horse, on a day appointed, first neighed, at the rising of the sun, should be declared king; and that Darius's horse, by an artifice of his groom, procured his master that honour. (c) The king, defiring to transmit to future ages his gratitude for this figual and extraordinary fervice, caused an equestrian flatue to be fet up with this infcription: Darius, the son of Hystaspes, acquired the kingdom of Persia by means of his horse (whose name was inserted) and of his groom, Ochares. There is in this inscription, in which we see the king is not ashamed to own himself indebted to his horse and his groom for so transcendent a benefaction as the regal diadem, when it was his interest, one would think, to have it confidered as the fruits of a superior merit: There is, I fay, in this inscription, a simplicity and fincerity peculiar to the genius of those ancient times, and extremely remote from the pride and vanity of ours.

(d) One of the first cares of Darius, when he was settled in the throne, was to regulate the state of the provinces, and to put his sinances into good order. Before his time, Cyrus and Cambyses had contented themselves with receiving from the conquered nations such free gifts only, as they voluntarily offered, and with requiring a certain number of troops when they had occasion for them. But Darius conceived, that it was impossible for him to preserve all the nations, subject to him, in peace and security, without keeping up regular forces, and without assigning them a certain pay; or to be able punctually to give them that pay, without laying taxes and imposi-

tions upon the people.

In order therefore to regulate the administration of his finances, he divided the whole empire into twenty districts, or governments, each of which was annually to pay a certain fum

<sup>(</sup>b) A. M. 348 . Ant. J. C. 521. Herod. l, iii, c. 88. (c) Herod. Liii, c. 88. (d) Ibid, c. 89-97.

fum to the fatrap, or governor appointed for that purpofe, The natural subjects, that is, the Persians, were exempt from all imposts. Herodotus has an exact enumeration of these provinces, which may very much contribute to give us a just

idea of the extent of the Persian empire.

In Afia it comprehended all that now belongs to the Perfians and Turks; in Africa, it took in Egypt and part of Nubia ; as also the coasts of the Mediterranean, as far as the kingdom of Barca; in Europe, part of Thrace and Macedonia. But it must be observed, that in this vast extent of country, there were several nations, which were only tributary, and not properly subjects to Persia; as is the case at this day with respect

to the Turkish empire.

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(e) History observes, that Darius, in imposing these tributes. shewed great wisdom and moderation. He sent for the principal inhabitants of every province; fuch as were bett acquainted with the condition and ability of their country, and were obliged in interest to give him a true and impartial account. He then asked them, if such and such sums, which he proposed to each of them for their respective provinces, were not too great, or did not exceed what they were able to pay; his intention being, as he told them, not to oppress his subjects, but only to require such aids from them, as were proportioned to their incomes, and absolutely necessary for the defence of the state. They all answered, that the sums he proposed were very reasonable, and such as would not be burthensome to the people. The king, however, was pleased to abate one half, chusing rather to keep a great deal within bounds, than to risk a possibility of exceeding them.

But notwithstanding this extraordinary moderation on the king's part, as there is fomething odious in all imposts, the Persians, who gave the forname of father to Cyrus, and of. master to Cambyses, thought fit to characterize Darius with

that of \* merchant.

The feveral fums levied by the imposition of these tributes. or taxes, as far as we can infer from the calculation of Herodotus, which is attended with great difficulties, amounted inthe whole to about forty-four millions per annum French, or: iomething less than two millions English money.

(f) After the death of the Magian impostor, it was agreed, that the Persian noblemen, who had conspired against him,

<sup>(</sup>e) Plut. in Apophthegm. p. 172.

<sup>(</sup>f) Herod, I. iii. c. 118, 119.

<sup>\*</sup> Kanna fignifies something still guage. It may fignify a Broker, or a more mean and contemptible; but I do Retailer, any one that buys to sell not know bow to express it in our lan- again,

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350 should besides several other marks of distinction, have the H. berty of free access, to the king's presence at at all times, except when he was alone with the queen. Intaphernes, one of these noblemen, being refused admittance into the king's apartment, at a time when the king and queen were in private together, in a violent rage feel foul upon the officers of the palace, abused them outrageously, cutting their faces with his feymitar. Darius highly refented so heinous an insult; and at first apprehended it might be a conspiracy amongst the noblemen. But when he was well affored of the contrary, he caufed Intaphernes, with his children and all that were of his family, to be taken up, and had them all condemned to be put to death, confounding, through a blind excess of severity, the inpocent with the guilty. In these unhappy circumstances the criminal's lady went every day to the gates of the palace, crying and weeping in the most lamentable manner, and never ceasing to implore the king's clemency with all the pathetick eloquence of forrow and diffress. The king could not refift fo moving a spectacle, and besides her own, granted her the pardon of any of her family, whom the thould chuse. This gave the unhappy lady great perplexity, who defired, no doubt, to fave them all. At last, after a long deliberation, she determined in favour of her brother.

This choice, wherein she seemed not to have followed the fentiments which nature should dictate to a mother and a wife. surprized the king, who desiring her to be asked the reason of it, she made answer, that by a second marriage the loss of an husband and children might be retrieved; but that, her father and mother being dead, there was no possibility of recovering a brother. Darius, besides the life of her brother, granted her

the same favour for the eldest of her children. (g) I have already related, in this volume, by what an instance of perfidiousness Oretes, one of the king's governors in Asia minor, brought about the death of Polycrates, tyrant of Samos. So black and deteftable a crime did not go unpunished. Darius found out, that Oretes strangely abused his power, making no account of the blood of those persons, who had the misfortune to displease him. This fatrap carried his insolence fo far, as to put to death a messenger sent him by the king, because the orders he had brought him were disagreeable. Darius, who did not yet think himself well fettled in the throne, would not venture to attack him openly: For the fatrap had no less than a thousand foldiers for his guard, not to mention the forces he was able to raise from his government, which inH-

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cluded Phrygia, Lydia, and Ionia. They king therefore thought fit to proceed in a fecret manner, to rid himfelf of fo dangerous a servant. With this commission he intrusted one of his officers, of approved fidelity and attachment to his perfon. The officer, under pretence of other business, went to Sardis, where, with great dexterity, he fifted into the dispositions of the people. To pave the way to his defign, he first gave the principal officers of the governor's guard letters from the king, which contained nothing but general orders. A little while after he delivered them other letters, in which their orders were more express and particular. And as soon as he found himself perfectly sure of the disposition of the troops. he then read them a third letter, wherein the king in plain terms commanded them to kill the governor; and this order was executed without delay. All his effects were conficated to the king; and all the persons belonging to his family and houshold were removed to Sufa. Among the rest, there was a celebrated physician of Crotona, whose name was Democedes. This physician's story is very fingular, and happened to be the occasion of some considerable events.

(b) Not long after the forementioned transaction, Darius chanced to have a fall from his horse in hunting, by which he wrenched one of his feet in a violent manner, and put his heel out of joint. The Egyptians were then reckoned the most skilful in physick; for which reason the king had several phyficians of that nation about him. These undertook to cure the king, \* and exerted all their skill on so important an occasion: But they were so unhandy in the operation, and in the handling and managing the king's foot, that they put him to incredible pain; so that he passed seven days and fiven nights without Reeping. Democedes was mentioned on this occasion by some person, who had heard him extolled at Sardis, as a very able physician. He was fent for immediately and brought to the king in the condition he was in, with his irons on, and in a very poor apparel; for he was at that time actually a prisoner. The king asked him, whether he had any knowledge of phyfick? At first he denied he had, fearing, that if he should give any proofs of his skill, he should be detained in Persia, and by that means be for ever debarred from returning to his own country, for which he had an exceeding affection. Darius, displeased with his answer, ordered him to be put to the torture. Democedes found it was necessary to own the truth; and therefore offered his service to the king.

<sup>(</sup>b) Herod. l. iii. c. 129, 130.

<sup>\*</sup> Anciently the same persons practifed both as physicians and surgeous.

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The first thing he did, was to apply gentle fomentations to the parts affected. This remedy had a speedy effect: The king recovered his fleep; and in a few days was perfectly cured, both of the fprain and the diflocation. To recompense the physician, the king made him a present of two pair of golden chains. Upon which Democedes asked him, whether he meant to reward the happy success of his endeavours, by doubling his misfortune? The king was pleased with that saying; and ordered his eunuchs to conduct Democedes to his wives, that they might fee the person, to whom he was indebted for his recovery. They all made him very magnificent prefents; fo

that in one day's time he became extremely rich.

(i) Democedes was a native of Crotona, a city of Græcia. major, in the lower Calabria in Italy, from whence he had been obliged to fly, on account of the ill treatment he received from his father. He first went to \* Egina, where by feveral fuccelsful cures he acquired great reputation : The inhabitants of this place settled on him a yearly pension of a talent. The talent contained fixty mina's, and was worth about three thoufand livres, French money. Some time after, he was invited to Athens; where they augmented his pension to five thousand + livres per annum. After this, he was received into the family of Polycrates, tyrant of Samos, who gave him a pension of two thousand crowns t. It is very much for the honour of cities, or princes, by handfome penfions and falaries to engage fuch persons in their service, as are of publick benefit to mankind; and even to induce foreigners of worth and merit to come and fettle among them. The Crotonians from this time had the reputation of having the ablest physicians; and next after them, the people of Cyrene in Africa. The Argives were at the same time reputed to excel in musick.

(k) Democedes, after performing this cure upon the king, was admitted to the honour of eating at his table, and came to be in great credit at Sufa. At his intercession, the Egyptian physicians were pardoned, who had all been condemned to be: hanged for having been less skilful than the Grecian physician; as if they were obliged to answer for the success of their remedies, or that it was a crime not to be able to cure a king. This is a strange abuse, though too common an effect of unlimited power, which is feldom guided by reason or equity, and which, being accustomed to see every thing give way implicitly to its authority, expects that its commands, of what nature foever,

(i) Herod. l. iii. c. 131. An island between Astica and Peloponnesus. † An bundred mina's I Two talents.

(A) Ibid. c. 132.

should be infallibly performed! We have seen something of this kind in the history of Nebuchadnezzar, who pronounced a general sentence of death upon all his magicians, because they could not divine what it was he had dreamed in the night, which he himself had forgot. Democedes procured also the enlargement of several of those persons, who had been imprisoned with him. He lived in the greatest assume, and was in the highest esteem and savour with the king. But he was at a great distance from his own country, upon which his

thoughts and defires were continually bent.

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(1) He had the good fortune to perform another cure, which contributed to raise his credit and reputation still higher. Atossa, one of the king's wives, and daughter to Cyrus, was attacked with a cancer in her breast. As long as the pain of it was tolerable, she bore it with patience, not being able to prevail on herself, out of modesty, to discover her disorder. But at last she was constrained to it, and sent for Democedes; who promised to cure her, and at the same time requested, that she would be pleased to grant him a certain favour he should beg of her, entirely confistent with her honour. queen engaged her word, and was cured. The favour promised the physician was to procure him a journey into his own country; and the queen was not unmindful of her promise. \* It is worth while to take notice of fuch events, which though not very confiderable in themselves, often give occasion to the greatest enterprizes of princes, and are even the secret springs and distant causes of them.

As Atossa was conversing one day with Darius, she took occasion to represent to him, that, being in the slower of his
age, and of a vigorous constitution, capable of enduring the
fatigues of war, and having great and numerous armies at
command, it would be for his honour to form some great enterprize, and let the Persians see, they had a man of courage
for their king. You have hit my thoughts, replied Darius;
which were upon invading the Scythians. I had much rather,
says Atossa, you would first turn your arms against Greece.
I have heard great things said in praise of the women of Lacedæmon, of Argos, Athens, and Corinth; and should be
very glad to have some of them in my service. Besides, you
have a person here, that might be very useful to you in such
an enterprize, and could give you a persect knowledge of the
country: The person I mean is Democedes, who hath cured

Non fine usu fuerit introspicere | magnarum sæpe terum motus oriungilla primo aspectu levia, ex queis | tur. Tac. l. iv. c. 32.

both you and me. This was enough for the king, and the affair was resolved immediately. Fifteen Persian noblemen were appointed to accompany Democedes into Greece, and to examine with him all the maritime places, as thoroughly as possible. The king further charged those persons, above all things, to keep a strict eye upon the physician, that he did not give them the slip, and to bring him back with them to the Persian court.

Darius, in giving such an order, plainly shewed, he did not understand the proper methods for engaging men of wit and merit to reside in his dominions, and for attaching them to his person. To pretend to do this by authority and compulsion, is the sure way of suppressing all knowledge and industry, and of driving away the liberal arts and sciences, which must be free and unconfined, like the genius from whence they soring. For one man of genius, that will be kept in a country by force, thousands will be driven away, who would probably have chosen to reside in it, if they could enjoy their liberty,

and meet with kind treatment.

When Darius had formed his design of sending into Greece, he acquainted Democedes with it, laid open his views to him, and told him the occasion he had for his service to conduct the Persian noblemen thither, particularly to the maritime towns, in order to observe their situation and strength; at the same time earnestly desiring him, that, when that was done, he would return back with them to Persia. The king permitted him to carry all his moveables with him, and give them, if he pleased, to his father and brothers, promising at his return to give him as many of greater value; and fignified to him further, that he would order the galley, in which he was to fail, to be laden with very rich presents, for him to bestow as he thought fit on the rest of his family. The king's intention appeared by his manner of speaking, to be undisguised and without artifice: But Democedes was afraid it might be a Inare laid for him, to discover whether he intended to return to Persia, or not: And therefore to remove all suspicion, he left his own goods behind him at Sufa, and only took with him the presents designed for his family.

The first place they landed at was Sidon in Phoenica, where they equipped two large vessels for themselves, and put all they had brought along with them on board another vessel of burden. After having passed through and carefully examined the chief cities of Greece, they went to Tarentum in Italy. Here the Persian noblemen were taken up as spies; and Democedes taking advantage of this arrest, made his escape from them, and their upon city ing the Den goir tona who of timm four

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and fled to Crotona. When the Persian lords had recovered their liberty, they purfued him thither, but could not prevail upon the Crotonians to deliver up their fellow-citizen. The city moreover seized the loaded vessel; and the Persians having last their guide, laid aside the thoughts of going over to the other parts of Greece, and fet out for their own country. Democedes let them know, at their departure, that he was going to marry the daughter of Milo, a famous wreftler of Crotona, whose name was very well known to the king, and of whom we shall have occasion to speak hereafter. This voyage of the Persian noblemen into Greece, was attended with no immediate consequence; because on their return home they

found the king engaged in other affairs.

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(m) In the third year of this king's reign, which was but the fecond according to the Jewish computation, the Samaritans excited new troubles against the Jews. In the preceding reigns, they had procured an order to prohibit the Jews from proceeding any farther in building of the temple of Jerusalem. But, upon the lively exhortation of the prophets, and the express order of God, the Israelites had lately resumed the work, which had been interrupted for several years, and carried it on with great vigour. The Samaritans had recourse to their ancient practices, to prevent them. To this end they applied to Thatanai, whom Darius had made governor of the provinces of Syria and Palestine. They complained to him of the audacious proceeding of the Jews, who, of their own authority, and in defiance of the prohibitions to the contrary, prefumed to rebuild their temple; which must necessarily be prejudicial to the king's interest. Upon this representation of theirs, the governor thought fit to go himself to Jerusalem. And being a person of great equity and moderation, when he had inspected the work, he did not think proper to proceed violently, and to put a stop to it without any further deliberation; but enquired of the Jewish elders, what licence they had for entering upon a work of that nature. The Jews hereupon producing the edict of Cyrus made in that behalf, he would not of himself ordain any thing in contradiction of it, but fent an account of the matter to the king, and defired to know his pleasure. He gave the king a true representation of the matter, acquainting him with the edict of Cyrus, which the Jews alledged in their justification, and defiring him to order the registers to be consulted, to know whether Cyrus had really published such an edict in their favour, and thereupon to fend him instructions of what he thought fit to

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order in the affair. (n) Darius having commanded the regifters to be examined, the edict was found at Ecbatana in Me. dia, the place where Cyrus was at the time of its being grant. Now Darius having a great respect for the memory of that prince, confirmed his edict, and caused another to be drawn up, wherein the former was referred to, and ratified, This motive of regard to the memory of Cyrus, had there been nothing elfe to influence the king, would be very laudable: But the scripture informs us, that it was God himself, who influenced the mind and heart of the king, and inspired The truth of him with a favourable disposition to the Jews. this appears pretty plain from the edict itself. In the first place it ordains, that all the victims, oblations, and other expences of the temple, be abundantly furnished the Jews, as the priests should require: In the second place it enjoins the priests of Jerusalem, when they offered their sacrifices to the God of heaven, to pray for the preservation of the life of the king, and the princes his children: And lastly, it goes so far, as to denounce imprecations against all princes and people, that should hinder the carrying on of the building of the temple, or that should attempt to destroy it: By all which Darius evidently acknowledges, that the God of Ifrael is able to overturn the kingdoms of the world; and to dethrone the most mighty and powerful princes.

By virtue of this edict, the Jews were not only authorized to proceed in the building of their temple, but all the expences thereof were also to be furnished to them out of the taxes and imposts of the province. What must have become of the Jews, when the crimes of disobedience and rebellion were laid to their charge, if at such a juncture their superiors had only hearkened to their enemies, and not given them leave

to justify themselves!

The same prince, some time after, gave still a more signal proof of his love for justice, and of his abhorrence for accufers and informers, a detestable race of men, that are, by their very nature and condition, enemies to all merit and all virtue. It is pretty obvious, that I mean the samous edict, published by this prince against Haman, in favour of the Jews, at the request of Esther, whom the king had taken to his bed in the room of Vasthi, one of his wives. According to archbishop Usher, this Vasthi is the same person as is called by prophane writers Atossa; and the Ahasuerus of the holy scriptures the same as Darius: But according to others, it is Artaxerxes. The fact is well known, being related in the sacred history:

(m) Efdr. c. v.

history: I have given however a brief account of it in this

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Such actions of justice do great honour to a prince's memory; as do also those of gratitude, of which Darius on a certain occasion gave a very laudable instance. (\*) Syloson, brother to Polycrates, tyrant of Samos, had once made Darius a present of a suit of cloaths, of a curious red colour, which extremely pleased Darius's fancy, and would never suffer him to make any return for it. Darius at that time was but a private gentleman, an officer in the guards of Cambyses, whom he accompanied to Memphis in his Egyptian expedition. When Darius was on the throne of Persia, Syloson went to Sufa, presented himself at the gate of his palace, and sent up word to the king that there was a Grecian below, to whom his majesty was under some obligation. Darius, surprized at fuch a message, and curious to know the truth of it, ordered him to be brought in. When he faw him, he remembered him, and acknowledged him to have been his benefactor; and was so far from being ashamed of an adventure, which might feem not to be much for his honour, that he ingenuously applauded the gentleman's generofity, which proceeded from no other motive than that of doing a pleasure to a person, from whom he could have no expectations; and then proposed to make him a considerable present of gold and silver. But money was not the thing Syloson defired: The love of his country, was his predominant passion. The favour he required of the king was, that he would fettle him at Samos, without shedding the blood of the citizens, by driving out the person, that had nsurped the government since the death of his brother. Darius consented, and committed the conduct of the expedition to Otanes, one of the principal lords of his court, who undertook it with joy, and performed it with fuccels.

# SECT. II. Revolt and reduction of BABYLON.

(9) In the beginning of the fifth year of Darius, Babylon revolted, and could not be reduced till after a twenty months fiege. This city, formerly mistress of the East, grew impatient of the Persian yoke, especially after the removing of the imperial seat to Susa, which very much diminished Babylon's wealth and grandeur. The Babylonians taking advantage of the revolution that happened in Persia, first on the death of Cambyses, and afterwards on the massacre of the Magians,

<sup>(</sup>p) Herod. l. iii. c. 139, 149. (q) A. M. 3488. Ant. J. C. 516. Herod. l. iii. c. 150, 160.

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Magians, made fecretly for four years together all kinds of preparations for war. When they thought the city sufficiently stored with provisions for many years, they set up the standard of rebellion; which obliged Darius to besiege them with all his forces. Now God continued to accomplish those terrible threatnings he had denounced against Babylon: That he would not only humble and bring down that proud and impious city, but depopulate and lay it waste with fire and blood, utterly exterminate it, and reduce it to an eternal folitude. In order to fulfil these predictions, God permitted the Babylonians to rebel against Darius, and by that means to draw upon themfelves the whole force of the Persian empire: And they themfelves were the first in putting these prophecies in execution, by defroying a great number of their own people, as will be feen presently. It is probable, that the Jews, of whom a confiderable number remained at Babylon, went out of the city, before the fiege was formed, as the prophets (r) Isaiah and Jeremiah had exhorted them long before, and Zechariah very lately, in the following terms: Thou Sion, that dwellest with the daughter of Babylon, flee from the country, and fave thyfelf.

The Babylonians, to make their provisions last the longer, and to enable them to hold out with the greater vigour, took the most desperate and barbarous resolution that ever was heard of; which was, to destroy all such of their own people, as were unserviceable on this occasion. For this purpose they assembled together all their wives and children, and strangled them. Only every man was allowed to keep his best-beloved wife, and one servant-maid to do the business of the family.

After this cruel execution, the unhappy remainder of the inhabitants, thinking themselves out of all danger, both on account of their fortifications, which they looked upon as impregnable, and the vast quantity of provisions they had laid up, began to insult the besiegers from the tops of their walls, and to provoke them with opprobrious language. The Persians, for the space of eighteen months, did all that force or stratagem were capable of, to make themselves masters of the city: nor did they forget to make use of the same means, as had so happily succeeded with Cyrus some years before; I mean that of turning the course of the river. But all their efforts were fruitless; and Darius began almost to despair of taking the place, when a stratagem, till then unheard of, opened the gates of the city to him. He was strangely surprized one morning to see Zopyrus, one of the chief noblemen of his court,

<sup>(</sup>r) Ifa. xlviii, 20. Jer. 1, 8, 1i, 6, 9, 45. Zech-ii. 6, 9.

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and fon of Magabyses, who was one of the seven lords, that made the affociation against the Magians; to see him, I say, appear before him all over blood, with his nose and ears cut off, and his whole body wounded in a terrible manner. Starting up from his throne, he cried out, who is it, Zopyrus, that has dared to treat you thus? You yourfelf, O king, replied Zopyrus. The defire I had of rendering you fervice has put me into this condition. As I was fully persuaded, that you never would have consented to this method, I have confulted none but the zeal I have for your service. He then opened to him his defign of going over to the enemy; and, they fettled every thing together that was proper to be done The king could not fee him fet out upon this extraordinary, project without the utmost affliction and concern. Zopyrus approached the walls of the city; and having told them: who he was, was foon admitted. They then carried him before the governor, to whom he laid open his misfortune, and the cruel treatment he had met with from Darius, for having, disfluaded him from continuing any longer before a city, which. it was impossible for him to take. He offered the Babylonians. his service, which could not fail of being highly useful to them, fince he was acquainted with all the defigns of the Perfians, and fince the defire of revenge would inspire him with fresh courage and resolution. His name and person were both well known at Babylon: The condition in which he appeared, his blood and his wounds testified for him; and, by proofs not to be suspected, confirmed the truth of all he advanced. They. therefore entirely believed whatever he told them, and gave him moreover the command of as many troops as he defired. In the first sally he made, he cut off a thousand of the befiegers: A few days after he killed them double the number; and on the third time, four thousand of their men lay dead upon the spot. All this had been before agreed upon between him and Darius. Nothing was now talked of in Babylon but Lopyrus: The whole city strove who should extol him most, and they had not words sufficient to express their high value for him, and how happy they esteemed themselves in having gained so great a man. He was now declared generalishmo of their forces, and entrusted with the care of guarding the walls, of the city. Darius approaching with his army towards the gates, at the time agreed on between them, Zopyrus opened the gates to him, and made him by that means mafter of the city, which he never could have been able to take either by force or famine.

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As powerful as this prince was, he found himself incapable of making a sufficient recompence for so great a service; and he used often to say, that he would with pleasure facrifice a hundred Babylons, if he had them, to restore Zopyrus to the condition he was in before he institted that cruel treatment upon himself. He settled upon him during life the whole revenue of this opulent city, of which he alone had procured him the possession, and heaped all the honours upon him, that a king could possibly confer upon a subject. Megabyses, who commanded the Persian army in Egypt against the Athenians, was son to this Zopyrus; and that Zopyrus who went over to

the Athenians as a deferter, was his grandfon. No sooner was Darius in possession of Babylon, but he ordered the hundred gates to be pulled down, and all the walls of that proud city to be entirely demolished, that she might never be in a condition to rebel more against him. If he had pleased to make use of all the rights of a conqueror, he might upon this occasion have exterminated all the inhabitants. But he contented himself with causing three thousand of those who were principally concerned in the revolt to be impaled, and granted a pardon to all the reft. And in order to hinder the depopulation of the city, he caused fifty thousand women to be brought from the several provinces of his empire, to supply the place of those which the inhabitants had fo cruelly destroyed at the beginning of the fiege. Such was the fate of Babylon; and thus did God execute his vengeance on that impious city, for the cruelty the had exercised towards the Jews, in falling upon a free people without any reason or provocation; in destroying their government, laws, and worship; in forcing them from their country, and transporting them to a strange land; where they imposed a most grievous yoke of servitude upon them, and made use of all their power to crush and afflict an unhappy nation, favoured however by God, and having the honour to be ffiled his pecular people.

SECT. III. DARIUS prepares for an expedition against the Scythians. A digression upon the manners and customs of that nation.

A FTER the reduction of Babylon, Darius made great preparations for the war against the Scythians, who inhabited that large tract of land, which lies between the Danube and the Tanais. His pretence for undertaking this war was, to be revenged of that nation for the invasion of Asia by their ancestors:

(s) Herod. l. iv. c. 1. Justin. l. ii. c. 5.

Mention is made of this before, in chap. iii, &cc. of this volume.

ancestors: A very frivolous and sorry pretext; and a very ridiculous ground for reviving an old quarrel, which had ceased an hundred and twenty years before. Whilst the Scythians were employed in that irruption, which lasted eight and twenty years, the Scythians wives married their slaves. When the husbands were on their return home, these slaves went out to meet them with a numerous army, and disputed their entrance into their country. After some battles sought with pretty equal loss on both sides, the masters considering that it was doing too much honour to their slaves to put them upon the foot of soldiers, marched against them in the next encounter with whips in their hands, to make them remember their proper condition. This stratagem had the intended effect: For not being able to bear the sight of their masters thus armed, they all ran away.

I design in this place to imitate Herodotus, who in writing of this war takes occasion to give an ample account of all that relates to the customs and manners of the Scythians. But I shall be much more brief in my account of this matter than

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### A digression concerning the Scythians.

Formerly there were Scythians both in Europe and Afia, most of them inhabiting those parts that lie towards the North. I design now chiefly to treat of the first, namely of the Euro-

pean Scythians.

The historians, in the accounts they have left us of the manners and character of the Scythians, relate things of them that are entirely opposite and contradictory to one another. One while they represent them as the justest and most moderate people in the world: Another while they describe them as a fierce and barbarous nation, which carries its cruelty to such horrible excesses, as are shocking to human nature. This contrariety is a manifest proof, that those different characters are to be applied to different nations of Scythians, all comprized in that vast and extensive tract of country; and that, though they were all comprehended under one and the same general denomination of Scythians, we ought not to confound them or their characters together.

(t) Strabo has quoted authors, who mention Scythians dwelling upon the coast of the Euxine sea, that cut the throats of all strangers who came amongst them, fed upon their sless, and made pots and drinking-vessels of their sculls, when they had dried them. (u) Herodotus, in describing the facrisces Vol. II.

<sup>(1)</sup> Strabo, 1. vii. p. 298. (u) Herod. 1. iv. c. 62.

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which the Scythians offered to the god Mars, fays, they used to offer human facrifices. Their manner of making treaties, according to this author's account, was very strange and particular. (x) They first poured wine into a large earthen vessel, and then the contracting parties, cutting their arms with a knife, let some of their blood run into the wine, and stained likewise their armour therein; after which they themselves, and all that were present, drank of that liquor, making the strongest imprecations against the person that should violate the treaty.

(y) But what the same historian relates, concerning the ceremonies observed at the funeral of their kings, is still more extraordinary. I shall only mention such of those ceremonies, as may ferve to give us an idea of the cruel barbarity of this people. When their king died, they embalmed his body, and wrapped it up in wax; this done, they put it into an open chariot, and carried it from city to city, exposing it to the view of all the people under his dominion. When this circuit was finished, they laid the body down in the place appointed for the burial of it, and there they made a large grave, in which they interred the king, and with him one of his wives, his chief cup-bearer, his great chamberlain, his master of horse, his chancellor, his fecretary of state, all which persons were put to death for that purpose. To these they added several horses, a great number of drinking-vessels, and a certain part of every kind of houshold-goods and furniture belonging to their deceased monarch: After which they filled up the grave, and covered it with earth. This was not all. When the anniversary of his interment came, they cut the throats of fifty more of the dead king's officers, and of the same number of horses, and placed the officers on horseback round the king's tomb, having first prepared and embalmed their bodies for the purpole; this they did probably to ferve him as guards. Thefe ceremonies possibly took their rife from a notion they might have of their king's being still alive: And upon this supposition they judged it necessary, that he should have his court and ordinary officers still about him. Whether employments, which terminated in this manner, were much fought after, I will not determine.

It is now time to pass to the consideration of their manners and customs, that had more of humanity in them; though possibly in another sense they may appear to be equally savage. The account I am going to give of them is chiefly taken from Instin.

(x) Herod. 1. iv, c. 70. (y) Ivid. c. 71, 72.

This custom was still practised by thians, in the time of Tacitus, who makes the Iwinans, that were originally Scylmention of it. Ann. 1. xii. c. 47.

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According to this author, the Scythians lived in great innocence and simplicity. They were ignorant indeed of all arts and sciences, but then they were equally unacquainted with vice. They did not make any division of their lands amongst themselves, says Justin: It would have been in vain for them to have done it: fince they did not apply themselves Horace, in one of his odes, of which I to cultivate them. shall insert a part by and by, tells us, that some of them did cultivate a certain portion of land alletted to them for one year only, at the expiration of which they were relieved by others; who fucceeded them on the fame conditions. They had no houses nor settled habitation; but wandered continually with their cattle and their flocks from country to country. wives and children they carried along with them in waggons, covered with the skins of beasts, which were all the houses they had to dwell in. Justice \* was observed and maintained amongst them through the natural temper and disposition of the people, without any compulsion of laws, with which they were wholly unacquainted. No crime was more severely punished among them than theft and robbery; and that with good reason. their herds and their flocks, in which all their riches confifted, being never shut up, how could they possibly subsist, if thest had not been most rigorously punished? They covered neither filver nor gold, like the reft of mankind; and made milk and honey their principal diet. They were strangers to the use of linen or woollen manufactures; and to defend themselves from the violent and continual cold weather of their climate, they made use of nothing but the skins of beasts.

I said before, that these manners of the Scythians would appear to some people very wild and savage. And indeed, what can be said for a nation, that has lands, and yet does not cultivate them; that has herds of cattle, of which they content themselves to eat the milk and neglect the sies? The wool of their sheep might supply them with warm and comfortable cloaths, and yet they use no other raiment than the skins of animals. But, that which is the greatest demonstration of their ignorance and savageness, according to the general opinion of mankind, is their utter neglect of gold and silver, which have always been had in such great request in all civilized

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But, oh! how happy was this ignorance; how vastly preferable this savage state to our pretended politene's! + This contempt

<sup>\*</sup> Justitia gentis ingeniis culta, non | † Hæc continentia illis morum | quoque justitiam indidit, nihil alienum | R 2 con-

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contempt of the conveniencies of life, says Justin, was attended with such an honesty and uprightness of manners, as hindered them from ever coveting their neighbours goods. For the desire of riches can only take place, where riches can be made use of. And would to God, says the same author, we could see the same moderation prevail among the rest of mankind, and the like indifference to the goods of other people! If that were the case, the world would not have seen so many wars perpetually succeeding one another in all ages, and in all countries: Nor would the number of those, that are cut off by the sword, exceed that of those who fall by the irreversible decree and law of nature.

Justin sinishes his character of the Scythians with a very judicious reslection. It is a surprizing thing, says he, that an happy, natural disposition, without the assistance of education, should carry the Scythians to such a degree of wisdom and moderation, as the Grecians could not attain to, neither by the institutions of their legislators, nor the rules and precepts of all their philosophers; and that the manners of a barbarous nation should be preferable to those of a people so much improved and refined by the polite arts and sciences. So much more effectual and advantageous was the ignorance of wice in the one, than the knowledge of virtue in the other!

(a) The Scythian fathers thought with good reason, that they left their children a valuable inheritance, when they left them in peace and union with one another. One of their kings, whose name was Scylurus, finding himself draw near his end, fent for all his children, and giving to each of them one after another a bundle of arrows tied fast together, desired them to break them. Each used his endeavours, but was not able to do it. Then untying the bundle, and giving them the arrows one by one, they were very easily broken. Let this image, says the father, be a lesson to you of the mighty advantage that results from union and concord. (b) In order to strengthen and enlarge these domestick advantages, the Scythians used to admit their friends into the same terms of union with them as

(a) Plut. de garrul. p. 511.

concupiscentibus. Quippe ibidem divitiarum cupido, est, ubi & usus. Atque utinam reliquis mortalibus simi lis moderatio & abstinentia alieni soret! prosectò non tantum bellorum per omnia secula terris omnibus continuaretur: neque plus hominum serrum & arma, quam naturalis satorum conditio raperet. (b) Lucian, in Tex. p. 51.

Pronfus ut admirabile videatur, hoc illis naturam dare, quod Græci longa fapientium doctrina præceptifque philosophorum consequi nequeunt, cultosque mores incultæ barbariæ collatione superari. Tanto plus in illis proficit victorum igeoratio, quàm in his cognitio virtutis!

their relations. Friendship was considered by them as a sacred and inviolable alliance, which differed but little from the alliance nature has put between brethren, and which they could

not infringe without being guilty of a heinous crime.

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Ancient authors seem to have strove, who should most extol the innocence of manners, that reigned among the Scythians, by magnificent encomiums. That of Horace I shall transcribe at large. That poet does not confine it entirely to them, the Scythians, but joins the Getæ with them, their near neighbours. It is in that beautiful ode, where he inveighs against the luxury and irregularities of the age he lived in. After he had told us, that peace and tranquillity of mind is not to be procured either by immense riches, or sumptuous buildings, he adds, " An hundred times happier are the Scy-" thians, who roam about in their itinerent houses, their wag-" gons; and happier even are the frozen Getæ. With them " the earth, without being divided by land-marks, produceth " her fruits which are gathered in common. There each man's " tillage is but of one year's continuance; and when that term " of his labour is expired, he is relieved by a successor, who " takes his place, and manures the ground on the same con-There the innocent step-mothers form no cruel de-" figns against the lives of their husbands children by a for-" mer wife. The wives do not pretend to domineer over their "husbands on account of their fortunes, nor are to be cor-" rupted by the infinuating language of spruce adulterers. " The greatest portion of the maiden, is her father and mother's " virtue, her inviolable attachment to her husband, and her perfect difregard to all other men. They dare not be un-" faithful, because they are convinced that infidelity is a crime, " and its reward is death "."

> · Campeftres melius Scythæ, Quorum plauftra vagas rite trahunt domos, Vivunt, & rigidi Getæ; Immetata quibos jugera liberas Fruges & Cereiem ferunt! Nec cultura placet longior annua, Defunctumque laboribus Æqua i recreat forte vicarius. Illic matre carentibus Privignis mulier temperat innocens: Nec dotata regit virum Conjux, nec nitido fidit adultero. Dos est magna parentium Virtus, & metuens alterius viri Certo fædere castitas: Et peccare nefas, aut pretium est mori.

> > Hor. Lib. iii. Od. 24.

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When we confider the manners and character of the Scythians without prejudice, can we possibly forbear to look upon them with esteem and admiration? Does not their manner of living, as to the exterior part of it at least, bear a great refemblance to that of the patriarchs, who had no fixed habitation; who did not till the ground; who had no other occupation than that of feeding their flocks and herds; and who dwelt in tents? Can we believe this people were much to be pitied, for not understanding, or rather for despising the use of gold and filver? \* Is it not to be wished, that those metals had fc. ever lain buried in the bowels of the earth, and that they had never been dug from thence to become the causes and inftruments of all vices and iniquity? What advantage could gold or filver be of to the Scythians, who valued nothing but what the necessities of man actually require, and who took care to set narrow bounds to those necessities? It is no wonder, that, living as they did, without houses, they should make no account of those arts that were so highly valued in other places, as architecture, sculpture, and painting: Or that they should despise fine cloaths and costly furniture, fince they found the skins of beasts sufficient to defend them against the inclemency of the seasons. After all, can we truly say, that these pretended advantages contribute to the real happiness of life? Were those nations that had them in the greatest plenty, more healthful or robust than the Scythians? Did they live to a greater age than they? Or did they fpend their lives in greater freedom and tranquillity, or a greater exemption from cares and troubles? Let-us acknowledge it, to the shame of ancient philosophy; the Scythians, who did not particularly apply themselves to the study of wisdom, carried it however to a greater height in their practice, than either the Egyptians, Grecians, or any other civilized nation. They did not give the name of goods or riches to any thing, but what, in a human way of speaking, truly deserved that title, as health, strength, courage, the love of labour and liberty, innocence of life, fincerity, an abhorrence of all fraud and diffimulation, and, in a word, all fuch qualities, as render a man more virtuous and more valuable. If to these happy dispositions, we add the knowledge and love of God and of our Redeemer, without which the most exalted virtues are of no value and ineffectual, they would have been a perfect people. When

Aurum irrepertum, & fic melius fitum
Cum terra celat, spernere fartior,
Quam cogere humanos in usus
Omne sacrum rapiente dextrâ.

Hor. Lib. iii, Od. 2.

When we compare the manners of the Scythians with those of the present age, we are tempted to believe, that the pencils which drew so beautiful a picture, were not free from partiality and flattery; and that both Justin and Horace have decked them with virtues that did not belong to them. But all antiquity agrees in giving the same testimony of them; and Homer in particular, whose opinion ought to be of great weight, calls

them the most just and upright of men.

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But at length (who could believe it?) luxury, that might be thought only to thrive in an agreeable and delightful foil, penetrated into this rough and uncultivated region; and breaking down the fences, which the constant practice of several ages, founded in the nature of the climate, and the genius of the people, had fet against it, did at last effectually corrupt the manners of the Scythians, and bring them, in that respect, upon a level with the other nations, where it had long been predominant. It is (c) Strabo that acquaints us with this particular, which is very worthy of our notice: He lived in the time of Augustus and Tiberius. After he has greatly commended the fimplicity, frugality, and innocence of the ancient Scythians, and their extreme aversion to all dissimulation and deceit, he owns, that their intercourse in later times with other nations had extirpated those virtues, and planted the contrary vices in their stead. One would think, says he, that the natural effect of such an intercourse with civilized and polite nations should have confisted only in rendering them more humanized and courteous, by foftening that air of favageness and ferocity, which they had before: But, instead of that, it in:roduced a total dissolution of manners amongst them, and quite transformed them into different creatures. It was undoubtedly with reference to this change that Athenaus (d) fays, the Scythians abandoned themselves to voluptuousness and luxury, at the same time that they suffered self-interest and avarice to prevail amongst them.

Strabo, in making the remark I have been mentioning, does not deny, but that it was to the Romans and Grecians this fatal change of manners was owing. Our example, fays he, has perverted almost all the nations of the world: By carrying the refinements of luxury and pleasure amongst them, we have taught them infincerity and fraud, and a thousand kind of shameful and infamous arts to get money. It is a-miserable talent, and a very unhappy distinction for a nation, through its ingenuity in inventing modes, and refining upon every thing that tends to nourish and promote luxury, to become the cor-

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rupter of all its neighbours, and the author, as it were, of

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It was against these Scythians, but at a time when they were yet uncorrupted, and in their utmost vigour, that Darius undertook an unfuccessful expedition; which I shall make the subject of the next article.

# SECT. IV. DARIUS's expedition against the SCYTHIANS.

(e) T Have already observed, that the pretence used by Darius, for undertaking this war against the Scythians, was the irruption formerly made by that people into Asia: But in reality he had no other end therein, than to fatisfy his own ambition,

and to extend his conquefts. His brother Artabanes, for whom he had a great regard, and who, on his fide, had no less zeal for the true interests of the king his brother, thought it his duty on this occasion to speak his sentiments with all the freedom that an affair of such importance required. "Great prince," fays he to him, " " they, who form any great enterprize, ought carefully to confider, " whether it will be beneficial or prejudicial to the state; " whether the execution of it will be easy or difficult; whether it be likely to augment or diminish their glory; and lastly, " whether the thing defigned be confistent with, or contrary " to the rules of justice. For my own part, I cannot perceive, " Sir, even though you were fure of fuccess, what advantage " you can propose to yourself in undertaking a war against " the Scythians. Confider the vast distance between them and " you; and the prodigious space of land and sea that separates " them from you dominions: Besides, they are a people that " dwell in wild and uncultivated defarts; that have neither towns nor houses; that have no fixt settlement, or places of " habitation; and that are destitute of all manner of riches. What spoil or benefit can accrue to your troops from such an expedition; or, to speak more properly, what loss have

er you not reason to apprehend? " As they are accustomed to remove from country to country, " if they should think proper to fly before you, not out of

" cowardice or fear, for they are a very courageous and war-" like people, but only with a defign to harrafs and ruin your

" army by continual and fatiguing marches; what would be-

" come of us in such an uncultivated, barren, and naked " country,

(e) Herod. l. iv. c. 83-96.

Omnes qui magnarum rerum ipsis gloriosum, aut promptum effectu, consilia suscipiunt, æstimare debent, aut certè non arduum sit. Tacit. His. an, quod inchoatur, reipublicæ utile, l. ii. c. 76.

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country, where we shall neither find forage for our horses, " nor provision for our men? I am afraid, Sir, that through a " false notion of glory, and the influence of flatterers, you " may be hurried into a war, which may turn to the dishonour " of the nation. You now enjoy the sweets of peace and tran-" quillity in the midst of your people, where you are the ob-" ject of their admiration, and the author of their happiness. "You are sensible the gods have placed you upon the throne to " be their co-adjutor, or, to speak more properly, to be the " dispenser of their bounty, rather than the minister of their " power. It is your pleasure to be the protector, the guardian, " and the father of your subjects: And you often declare to " us, because you really believe so, that you look upon your-" felf as invested with sovereign power, only to make your " people happy. What exquisite joy must it be to so great a " prince as you are, to be the fource of fo many bleflings; " and under the shadow of your name to preserve such infinite " numbers of people in so desirable a tranquillity! Is not the " glory of a king, who loves his subjects, and is beloved by " them; who, instead of making war against neighbouring " or distant nations, makes use of his power to keep them in. peace and amity with each other; is not fuch a glory valtly. preferable to that of ravaging and spoiling of nations, of " filling the earth with slaughter and desolation, with horror, " consternation and despair? But there is one motive more, " which ought to have a greater influence upon you than all. others, I mean that of justice. Thanks to the gods, you are not of the number of those princes, who \* acknowledge no other law than that of force, and who imagine that they have " a peculiar privilege annexed to their dignity, which private: " persons have not, of invading other men's properties. + You " do not make your greatness confift in being able to do what-" ever your will, but in willing only what may be done, with-" out infringing the laws, or violating justice. To speak plain, shall one man be reckoned unjust, and a robber, for " feizing on a few acres of his neighbour's estate; and shall. another be reckoned just and great, and have the title of. " hero, only because he seizes upon and usurps whole pro-" vinces? Permit me, Sir, to ask you, what title have you to " Scythia? What injury have the Scythians done you? What " reason can you alledge for declaring war against them? The ee war. R. C.

<sup>\*</sup> Id in fumma fortuna æquius, domus: de alienis certare, regiam possis. Plin. in Panegyr, Trap. landem effe. Tacit, Annal. laxxv. c. 1.

<sup>+</sup> Ut fælicitatis eft quantum velis quod validius : & sua retinere, privatæ | poffe; fic magnitudinis vel'e quantum

war indeed, in which you have engaged against the Babyloinians, was at the same time both just and necessary: The gods have accordingly crowned your arms with success. It

belongs to you, Sir, to judge whether that which you are

" now going to undertake, be of the same nature."

Nothing but the generous zeal of a brother, truly concerned for the glory of his prince, and the good of his country, could inspire such a freedom: As, on the other hand, nothing but a perfect moderation in the prince could make him capable of bearing with it. Darius, \* as Tacitus observes of another great emperor, had the art of reconciling two things, which are generally incompatible, the fovereignty and liberty. Far from being offended at the freedom used by his brother, he thanked him for his good advice, though he did not follow it; for he had taken his resolution. He departed from Susa at the head of an army of feven hundred thousand men; and his fleet, confisting of fix hundred fail of ships, was chiefly manned with Ionians, and other Grecian nations, that dwelt upon the fea-coasts of Asia minor and the Hellespont. He marched his army towards the Thracian Bosphorus, which he passed upon a bridge of boats: After which, having made himself master of all Thrace, he came to the banks of the Danube, otherwise called the Ister, where he had ordered his fleet to join him. In feveral places on his march he caused pillars to be erected with magnificent inscriptions, in one of which he suffered himself to be called, the best and handsomest of all men living. What a littleness of soul and vanity was this!

And yet if all this prince's faults had terminated only in fentiments of pride and vanity, perhaps they would appear more excusable than they do, at least they would not have been so pernicious to his subjects. (f) But how shall we reconcile Darius's disposition, which seemed to be so exceeding humane and gentle, with a barbarous and cruel action of his towards. Oebasus, a venerable old man, whose merit, as well as quality, entitled him to respect? This nobleman had three sons, who were all preparing themselves to attend the king in this expedition against the Scythians. Upon Darius's departure from Susa, the good old father begged as a favour of him, that he would please to leave him one of his sons at home, to be a comfort to him in his old age. One, replied Darius, will not be sufficient for you; I will leave you all the three: And immedi-

ately he caused them all to be put to death.

When

<sup>(</sup>f) Herod. I, iv, t. 84. Senec. de Ira, c. xvi.

<sup>\*</sup> Nerva Cæfar res olim diffociab les miscuit, principatum & libertatem. Tacit. in wit. Agric. cap. iii.

boats, the king was for having the bridge broke down, that his army might not be weakened by leaving so considerable a detachment of his troops, as were necessary to guard it. But one of his officers represented to him, that it might be proper to keep that, as a necessary resource, in case the war with the Scythians should prove unfortunate. The king gave into this opinion, and committed the guarding of the bridge to the care of the Ionians, who built it; giving them leave at the same time to go back to their own country, if he did not return in the space of two months: He then proceeded on his march to Scythia.

(b) As foon the Scythians were informed that Darius was marching against them, they immediately entered into confultation upon the measures necessary to be taken. They were very sensible, that they were not in a condition to resist so formidable an enemy alone. They applied therefore to all the neighbouring people, and desired their assistance, alledging, that the danger was general, and concerned them all, and that it was their common interest to oppose an enemy, whose views of conquest were not confined to one nation. Some returned favourable answers to their demands; others absolutely refused to enter into a war, which they said, did not regard them; but

they had foon reason to repent their refusal.

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(i) One wife precaution taken by the Scythians, was to fecure their wives and children, by fending them in carriages to the most northern parts of the country; and with them likewife they fent all their herds and flocks, referving nothing to themselves but what was necessary for the support of their army. Another precaution of theirs was to fill up all their wells, and stop up their springs, and to consume all the forage n those parts through which the Persian army was to pass. This done, they marched in conjunction with their allies, against the enemy, not with the view of giving him battle, for they were determined to avoid that, but to draw him into fuch places, as fuited best their interest. Whenever the Perstans seemed dispoled to attack them, they still retired farther up into the country; and thereby drew them on from place to place, into the terrritories of those nations that had refused to enter into alliance with them, by which means their lands became a prey to the two armies of the Perfians and Scythians.

(k) Darius, weary of these tedious and fatiguing pursuits, fent an herald to the king of the Scythians, whose name was Indathyrsus.

<sup>(</sup>g) Herod, l. iv. c. 99, 101. (b) Ibid. c. 202, 218, 219. (i) Ibid. c. 120, 125. (k) Ibid. c. 126, 127.

dathyrsus, with this message in his name: " Prince of the Scythians, wherefore dost thou continually fly before me? "Why dost thou not stop somewhere or other, either to give " me battle, if thou believest thyself able to encounter me, or, if thou thinkest thyself too weak, to acknowledge thy " mafter, by presenting him with earth and water?" The Scythians were an high-spirited people, extremely jealous of their liberty, and professed enemies to all slavery. Indathyrsus sent Darius the following answer: " If I fly before thee, prince of " the Persians, it is not because I fear thee: What I do now, is no more than what I am used to do in time ofpeace. We "Scythians have neither cities nor lands to defend: If thou " hast a mind to force us to come to an engagement, come and " attack the tombs of our fathers, and thou shalt find what " manner of men we are. As to the title of master, which "thou assumest, keep it for other nations than the Scythians. " For my part, I acknowledge no other master than the great

" Jupiter, one of my own ancestors, and the goddess Vesta." (1) The farther Darius advanced into the country, the greater hardships his army was exposed to. Just when it was reduced to the last extremity, there came an herald to Darius from the Scythian prince, with a bird, a mouse, a frog, and five arrows, for a present. The king defired to know the meaning of those gifts. The messenger answered, that his orders were only to deliver them, and nothing more; and that it was left to the Persian king to find out the meaning. Darius concluded at first, that the Scythians thereby consented to deliver up the earth and water to him, which were represented by a mouse and a frog; as also their cavalry, whose swiftness was reprefented by the bird; together with their own persons and arms, fignified by the arrows. But Gobries, one of the feven lords, that had deposed the Magian impostor, expounded the enigma. in the following manner: "Know," fays he to the Persians, " that unless you can fly away in the air like birds, or hide " yourselves in the earth like mice, or swim in the water like " frogs, you shall in no wife be able to avoid the arrows of the Scythians."

(m) And indeed, the whole Persian army, marching in a vast, uncultivated, and barren country, in which there was no water, it was reduced to so deplorable a condition, that they had nothing before their eyes but inevitable ruin: Nor was Darius himself exempt from the common danger. He owed his prefervation to a camel, which was loaded with water, and solutions.

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<sup>(1)</sup> Herod. i. iv. c. 128, 130. k. xvi. p. 737.

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lowed him with great difficulty through that wild and defart country. The king afterwards did not forget his benefactor: To reward him for the service he had done him, and the satigues he had undergone, on his return into Asia, he settled a certain district of his own upon him for his peculiar use and subsistence, for which reason the place was called Gangamele, that is, in the Persian tongue, the camel's babitation. It was near this same place that Darius Codomannus received a second

overthrow by Alexander the Great.

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(n) Darius deliberated no longer, finding himself under an absolute necessity of quitting his imprudent enterprize. He began then to think in earnest upon returning home; and saw but too plainly, that there was no time to be loft. Therefore as foon as night came, the Perfians, to deceive the enemy, lighted a great number of fires, as usual; and leaving the old men and the fick behind them in the camp, together with all their asses, which made a sufficient noise, they marched away, as fast as they could, in order to reach the Danube. The Scythians did not perceive they were gone, till the next morning; whereupon they immediately fent a confiderable detachment as quick as possible to the Danube: This detachment being perfectly well acquainted with the roads of the country, arrived at the bridge a great while before the Persians. The Scythians had fent expresses beforehand to persuade the lonians to break the bridge, and to return to their own country; and the latter had promised to do it, but without design to execute their promise. The Scythians now pressed them to it more earnestly. and represented to them, that the time prescribed by Darius for flaying there was elapsed; that they were at liberty to return home without either violating their word or their duty; that they now had it in their power to throw off for ever the yoke of their subjection, and make themselves a happy and free people; and that the Scythians would render Darius incapable of forming any more enterprizes against any of his neighbours.

The lonians entered into consultation upon the affair. Miltiades, an Athenian, who was prince, or, as the Greeks call it, tyrant of Chersonesus of Thrace at the mouth of the Hellespont, was one of those that had accompanied Darius, and furnished him with ships for his enterprize. Having the publick interest more at heart than his private advantage, he was of opinion, that they should comply with the request of the Scythians, and embrace so favourable an opportunity of

recovering

<sup>(</sup>n) Herod. l. iv. c. 134, 140.

Amicior omnium libertati quam fuz dominationi fuit. Corn. Nep.

recovering the liberty of Ionia: All the other commanders gave into his fentiments; except Hysliaus, the tyrant of Miletos. When it came to his turn to speak, he represented to the Ionian generals, that their fortune was linked with that of Darius; that it was under that prince's protection, each of them was mafter in his own city; and if the power of the Perfians should fink, or decline, the cities of Ionia would not fail to depose their tyrants, and recover their freedom. All the other chiefs gave into his opinion; and, as is usual in most cases, the consideration of private interest prevailed over the publick good. The resolution they came to was to wait for Darius: But, in order to deceive the Scythians, and hinder them from undertaking any thing, they declared to them, they had resolved to retire, pursuant to their request; and, the better to carry on the fraud, they actually began to break one end of the bridge, exhorting the Scythians at the same time to do their part, to return speedily back to meet the common enemy, to attack and defeat them. The Scythians being too credulous, retired, and were deceived a fecond time.

(o) They missed Darius, who had taken a disserent rout from that in which they expected to come up with him. He arrived by night at the bridge over the Danube, and sinding it broke down, he no longer doubted but the Ionians were gone, and that consequently he should be ruined. He made his people call out with a loud voice for Hystizeus, the Miletian, who at last answered, and put the king out of his anxiety. They entirely repaired the bridge; so that Darius repassed the Danube, and came back into Thrace. There he lest Megabysus, one of his chief generals, with part of his army, to compleat the conquest of that country, and entirely reduce it to his obedience. After which he repassed the Rosphorus with the rest of his troops, and went to Sardis, where he spent the winter and the greatest part of the year following, in order to sefresh his army, which had suffered extremely in that ill-conserved.

certed and unfortunate expedition.

(p) Megabyfus continued some time in Thrace; whose inhabitants, according to Herodotus, would have been invincible, had they had the discretion to unite their forces, and to chuse one chief commander. Some of them had very particular customs. In one of their districts, when a child came into the world, all the relations expressed great forrow and affliction, bitterly weeping at the prospect of misery the newborn infant had to experience. As, on the other hand, when any person died, all their kindred rejoiced, because they looked upon

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the deceased person, as happy only from that moment, wherein he was delivered for ever from the troubles and calamities of this life. In another district, where polygamy was in fashion, when a husband died, it was a great dispute among his wives, which of them was the best beloved. She, in whose favour the contest was decided, had the privilege of being sacrificed by her nearest relation upon the tomb of her husband, and of being buried with him; whilst all the other wives envied her happiness, and thought themselves in some fort dishonoured.

(q) Darius, on his return to Sardis after his unhappy expedition against the Scythians, having learnt for certain, that he owed both his own safety and that of his whole army to Hystizus, who had persuaded the Ionians not to destroy the bridge on the Danube, sent for that prince to his court, and desired him freely to ask any favour, in recompense of his service. Hystizus hereupon desired the king to give him Mircina of Edonia, a territory upon the river Strymon in Thrace, together with the liberty of building a city there. His request was readily granted; whereupon he returned to Miletos, where he caused a sleet of ships to be equipped, and then set out for Thrace. Having taken possession of the territory granted him, he immediately set about the execution of his project in build-

ing a city.

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(r) Megabysus, who was then governor of Thrace for Darius, immediately perceived how prejudicial that undertaking would be to the king's affairs in those quarters. He considered, that this new city stood upon a navigable river; that the country round about it abounded in timber fit for building of ships; that it was inhabited by different nations, both Greeks and Barbarians, that might furnish great numbers of men for land and sea-service; that, if once those people were under the management of a prince so skilful and enterprizing as Hystizus, they might become so powerful both by sea and land, that it would be no longer possible for the king to keep them in subjection; especially confidering, that they had a great many gold and filver mines in that country, which would enable them to carry on any projects or enterprizes. At his return to Sardis, he represented all these things to the king, who was convinced by his reasons, and therefore sent for Hystizeus to come to him at Sardis, pretending to have some great defigns. in view, wherein he wanted the affistance of his counfel. When he had brought him to his court by this means, he carried him to Susa, making him believe, that he set an extraordinary value upon a friend of his fidelity and understanding;

two qualifications that rendered him so very dear to him, and of which he had given such memorable proofs in the Scythian expedition; and giving him to understand at the same time, that he should be able to find something for him in Persia, which would make him ample amends for all that he could leave behind him. Hystiæus, pleased with so honourable a distinction, and sinding himself likewise under a necessity of complying, accompanied Darius to Susa, and lest-Aristagoras

to govern at Miletos in his room.

(s) While Megabysus was still in Thrace, he sent several Persian noblemen to Amintas, king of Macedonia, to require him to give earth and water to Darius his master: This was the usual form of one prince's submitting to another: Amintas readily complied with that request, and paid all imaginable honours to the envoys. At an entertainment, which he made for them, they defired at the latter end of it, that the ladies might be brought in, which was a thing contrary to the cuftom of the country: However, the king would not venture to refuse them. The Persian noblemen being heated with wine, and thinking they might use the same freedom as in their own country, did not observe a due decorum towards those princesses. The king's fon, whose name was Alexander, could not fee his mother and fifters treated in such a manner, without great refentment and indignation. Wherefore, upon some pretence or other, he contrived to fend the ladies out of the room, as if they were to return again presently; and had the precaution to get the king, his father, also out of the company. In this interval he canfed some young men to be dreft like women, and to be armed with poignards under their garments. These pretended ladies came into the room instead of the others; and when the Persians began to treat them, as they had before treated the princesses, they drew out their poignards, fell violently upon them, and killed, not only the noblemen, but every one of their attendants. The news of this flaughter foon reached Susa; and the king appointed commissioners to take cognizance of the matter: But Alexander, by the power of bribes and presents, stifled the affair, so that nothing came of it.

(t) The Scythians, to be revenged of Darius for invading their country, passed the Danube, and ravaged all that part of Thrace, that had submitted to the Persians, as far as the Hellespont. Miltiades, to avoid their sury, abandoned the Chersonesus: But after the enemy retired, he returned thither again, and was restored to the same power he had before over

the inhabitants of the country.

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<sup>(</sup>s) Herod, l. v. c. 17, 21.

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### SECT. V. DARIUS'S conquest of INDIA.

A BOUT the same time, which was in the 13th year of Darius's reign, this prince having an ambition to extend his dominion eastwards, first resolved, in order to facilitate his conquests, to get a proper knowledge of the coun-(w) To this end, he caused a fleet to be built and fitted out at Caspatyra, a city upon the Indus, and did the same at feveral other places on the fame river, as far as the frontiers of \* Scythia. The command of this fleet was given to † Scylax, a Grecian of Caryandia, a town of Caria, who was perfectly well versed in maritime affairs. His orders were to fail down that river, and get all the knowledge he possibly could of the country on both fides, quite down to the mouth of the river; to pass from thence into the southern ocean, and to steer his course afterwards to the west, and so return back that way to Persia. Scylax, having exactly observed his instructions, and failed quite down the river Indus, entered the Red-sea by the streights of Babelmandel; and after a voyage of thirty months from the time of his fetting out from Caspatyra, he arrived in Egypt at the same port (x), from whence Nechao, king of Egypt, had formerly fent the Phænicians, who were in his service, with orders to fail round the coasts of Africa. Very probably, this was the fame port where now stands the town of Suez, at the farther end of the Red-sea. From thence Scylax returned to Susa, where he gave Darius an account of all his discoveries. Darius afterwards entered India with an army, and subjected all that vast country. The reader will naturally expect to be informed of the particulars of fo important a war. But (y) Herodotus fays not one word about it: He only tells us, that India made the twentieth province, or government, of the Persian empire, and that the annual revenue of it was worth three hundred and fixty talents of gold to Darius, which amount to near eleven millions of livres of French money, fomething less than five hundred thousand pounds sterling.

Ibid. c. 42. (y) Lib. iii. c. 94.

(u) A. M. 3496. Ant. J. C. 508. (w) Herod. l.iv. c. 44. (x)

\* He means the Afiatick Scythia.

† There is a treatife of geography entitled weeindug, and composed by one difficulties, which have given occasion

Scylax of Caryandia, who is thought to to many learned differtations.

SECT. VI. The revolt of the IONIANS.

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(a) Ibid.

ARIUS, after his return to Sufa from his Scythian expedition, had given his brother Attaphernes the government of Sardis, and made Otanes commander in Thrace, and the adjacent countries along the fea-coaft, in the room of

Megabyfus.

(a) From a small spark, kindled by a sedition at Naxus, a great slame arose, which gave occasion to a considerable war. Naxus was the most important island of the Cyclades in the Egæan sea, now called the Archipelago. In this sedition the principal inhabitants having been overpowered by the populace, who were the greater number, many of the richest samilies were banished out of the island. Hereupon they sted to Miletos, and addressed themselves to Aristagoras, imploring him to reinstate them in their own city. He was at that time governor of that city, as lieutenant to Hyssiaus, to whom he was both nephew and son-in-law, and whom Darius had carried along with him to Susa. Aristagoras promised to give these exiles they assistance they desired.

But, not being powerful enough himself to execute what he had promised, he went to Sardis and communicated the affair to Artaphernes. He represented to him, that this was a very favourable opportunity for reducing Naxus under the power of Darius; that if he were once master of that island, all the rest of the Cyclades would fall of themselves into his hands, one after another; that in consequence the isle of Eubæa, (now Negropont) which was as large as Cyprus, and lay very near it, would be easily conquered, which would give the king a free passage into Greece, and the means of subjecting all that country; and, in short, that an hundred ships would be sufficient for the essectual execution of this enterprize. Artaphernes was so pleased with the project, that instead of one hundred vessels, which Aristagoras required, he promised him two hundred, in case he obtained the king's consent to the expedition.

The king, charmed with the mighty hopes with which he was flattered, very readily approved the enterprize, though at the bottom it was founded only in injustice, and a boundless ambition; as also upon perfidiousness on the part of Arislagoras and Artaphernes. No confideration gave him a moment's pause. The most injurious project is formed and accepted without the least reluctance or scruple: Motives of advantage and convenience solely determine. The isle lies convenient for the

<sup>(</sup>z) A M. 3500. Ant. J. C. 504. Herod. l. v. c. 25. c. 28, 34.

the Persians: This is conceived a sufficient title, and a warrantable ground to reduce it by force of arms. And indeed, most of the other expeditions of this prince had no better

principle.

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Ibid.

As foon as Artaphernes had obtained the king's confent to this project, he made the necessary preparations for executing The better to conceal his defign, and to surprize the people of Naxus, he spread a report that his fleet was going towards the Hellespont; and the spring following he fent the number of ships he had promifed to Miletos under the command of Megabates, a Persian nobleman of the royal family of Archæmenes. But being directed in his commission to obey the orders of Aristagoras, that haughty Persian could not bear to be under the command of an Ionian, especially one who treated him in a lofty and imperious manner. This pique occasioned a breach between the two generals, which rose so high, that Megabates, to be revenged of Aristagoras, gave the Naxians fecret intelligence of the defign formed against them. Upon which intelligence they made such preparations for their defence, that the Persians, after having spent four months in befigging the capital of the island, and confumed all their pro-

visions, were obliged to retire.

(b) This project having thus miscarried, Megabates threw all the blame upon Aristagoras, and entirely ruined his credit with Artaphernes. The Ionian foresaw, that this accident would be attended, not only with the loss of his government, but with his utter ruin. The desperate situation he was in made him think of revolting from the king, as the only expedient, whereby he could possibly save himself. No sooner had he formed this defign, but a messenger came to him from Hystimus, who gave him the same counsel. Hystiæus, who had now been some years at the Persian court, being disgusted with the manners of that nation, and having an ardent defire to return to his own country, thought this the most likely means of bringing it about, and therefore gave Aristagoras that counsel. He flattered himself, that in case any troubles arose in Ionia. he could prevail with Darius to fend him thither to appeale them: And in effect the thing happened according to his opi-As foon as Aristagoras found his design seconded by the orders of Hystiaus, he imparted them to the principal persons of Ionia, whom he found extremely well disposed to enter into his views. He therefore deliberated no longer, but being determined to revolt, applied himself wholly in making preparations for it.

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(c) The people of Tyre, having been reduced to flavery, when their city was taken by Nebuchadnezzar, had groaned under that oppression for the space of seventy years. But after the expiration of that term, they were restored, according to Isaiah's prophecy, to the possession of their ancient privileges, with the liberty of having a king of their own; which liberty they enjoyed till the time of Alexander the Great. It seems probable, that this favour was granted them by Darius, in consideration of the services he expected to receive from that city, (which was so powerful by sea) in reducing the Ionians to their ancient subjection. This was in the 19th year of

Darius's reign.

(d) The next year, Aristagoras, in order to engage the Ionians to adhere the more closely to him, re-instated them in their liberty, and in all their former privileges. He began with Miletos, where he divested himself of his power, and resigned it into the hands of the people. He then made a journey through all Ionia, where, by his example, his credit, and perhaps by the fear that they would be forced to it whether they would or no, he prevailed upon all the other tyrants to do the same in every city. They complied the more readily with it, as the Persian power, since the check it received in Scythia, was the less able to protect them against the Ionians, who were naturally fond of liberty and a state of independency, and professed enemies to all tyranny. Having united them all in this manner in one common league, of which he himself was declared the head, he set up the standard of rebellion against the king, and made great preparations by sea and land for supporting a war against him.

(e) To enable himself to carry on the war with more vigour, Aristagoras went in the beginning of the year following to Lacedæmon, in order to bring that city into his interests, and engage it to furnish him with succours. Cleomenes was at this time king of Sparta. He was the son of Anaxandrides by a second wise, whom the Ephori had obliged him to marry, because he had no issue by the first. He had by her three sons besides Cleomenes, namely, Doriæus, Leonidas, and Cleombrotus, the two last of which ascended the throne of Lacedæmon in their turns. Aristagoras then addressed himself to Cleomenes, and the time and place for an interview between them being agreed on, he waited upon him, and represented to him,

(d) Her, l. v. c. 37, 38. (e) Ibid. c. 38, 41, 49, 51.

end of seventy years, that the Lord will lia. xxiii. 17.

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that the Ionians and Lacedæmonians were countrymen; that Sparta being the most powerful city of Greece, it would be for her honour to concur with him in the defign he had formed of restoring the Ionians to their liberty; that the Persians, their common enemy, were not a warlike people, but exceeding rich and wealthy, and consequently would become an easy prey to the Lacedæmonians; that, considering the present spirit and disposition of the Ionians, it would not be difficult for them to carry their victorious arms even to Susa, the metropolis of the Persian empire, and the place of the king's residence: He shewed him, at the same time, a description of all the nations and towns through which they were to pass, engraven upon a little plate of brass which he had brought along with him. Cleomenes desired three days time to consider of his proposals. That term being expired, he asked the Ionian how far it was from the Ionian fea to Susa, and how much time it required to go from the one place to the other. Aristagoras, without confidering the effect his answer was likely to have with Cleomenes, told him, that from Ionia to Susa was about three months \* journey. Cleomenes was so amazed at this proposal, that he immediately ordered him to depart from Sparta before Aristagoras nevertheless followed him home to his house, and endeavoured to win him by arguments of another fort, that is, by presents. The first sum he offered him was only ten talents, which were equivalent to thirty thousand livres French money: That being refused, he still rose in his offers, till at last he proposed to give him sisteen talents. Gorgo, a daughter of Cleomenes, about eight or nine years of age, whom her father had not ordered to quit the room, as apprehending nothing from so young a child, hearing the proposals that were made to her father, cried out: Fly, father, fly, this stranger Cleomenes laughed, but yet observed the will corrupt you. child's admonition, and actually retired: Aristagoras left Sparta.

(f) From hence he proceeded to Athens, where he found a more favourable reception. He had the good fortune to arrive there at a time, when the Athenians were extremely well

disposed

### (f) Herod. 1. v. c. 55, 96, 97.

According to Herodotus's computa- | So that by travelling 150 fladia per day, tion, who reckons the parasanga a Per which make seven leagues and an half, san measure, to contain 30 stadia, it is our measure, it is ninety days journey from Sardis to Susa 450 parasangas, from Sardis to Susa. If they set out or 13500 stadia, which make 675 of from Ephesus, it would require about our leagues; (for we generally reckon four days more; for Ephesus is 540 20 stadia to one of our common leagues.) stadia from Sardis.

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disposed to hearken to any proposals that could be made to them against the Persians, with whom they were highly offended on the following occasion. Hippias, the \* fon of Pifistratus, tyrant of Athens, about ten years before the time we are speaking of, having been banished, after having tried in vain abundance of methods for his re-establishment, at last went to Sardis, and made his application to Artaphernes. He infinuated himself so far into the good opinion of that governor, that he gave a favourable ear to all he faid, to the difadvantage of the Athenians, and became extremely prejudiced against them. The Athenians, having intelligence of this, fent an ambassador to Sardis, and defired of Artaphernes, not to give ear to what any of their outlaws should infinuate to their disadvantage. The answer of Artaphernes to this mesfage was, that if they defired to live in peace, they must recal Hippias. When this haughty answer was brought back to the Athenians, the whole city were violently enraged against the Perfians. Aristagoras, coming thither just at this juncture, easily obtained all he desired. Herodotus remarks on this occasion, how much easier it is to impose upon a multitude, than upon a fingle person: And so Aristagoras found it; for he prevailed with thirty thousand Athenians to come to a resolution, into which he could not persuade Cleomenes alone. They engaged immediately to furnish twenty ships to assist him in his defign: And it may be truly faid, that this little fleet was the original fource of all the calamities, in which both the Persians and Grecians were afterwards involved.

(g) In the 3d year of this war, the Ionians, having collected all their forces together, with the twenty vessels furnished by the city of Athens, and five more from Eretria, in the island of Eubæa, they set sail for Ephesus, where leaving their ships, they marched by land to the city of Sardis: And finding the place in a defenceless condition, they soon made themselves masters of it; but the citadel, into which Artaphernes retired, they were not able to force. As most of the houses of this city were built with reeds, and confequently were very combustible, an Ionian soldier set fire to one house, the flames of which spreading and communicating itself to the rest, reduced the whole city to ashes. Upon this accident the Persians and Lydians, affembling their forces together for their defence, the Ionians judged it was time for them to think of retreating; and accordingly they marched back with all possible diligence, in order to reimbark at Ephefus: But the Perfians arriving

(g) Herod, 1. v. c. 99, 103.

This fast has been before treated at large in this volume.

there almost as foon as they, attacked them vigorously, and destroyed a great number of their men. The Athenians, afterthe return of their ships, would never engage any more in this war, notwithstanding all the instances and folicitations of Ariitagoras.

(b) Darius being informed of the burning of Sardis, and of the part the Athenians took in that affair, he resolved from that very time to make war upon Greece: And that he might never forget his resolution, he commanded one of his officers to cry out to him with a loud voice every night, when he was at supper: Sir, remember the Athenians. In the burning of Sardis it happened, that the temple of Cybele, the goddess of that country, was confumed with the rest of the city. accident ferved afterwards as a pretence to the Perfians to burn all the temples they found in Greece: To which they were likewife induced by a motive of religion, which I have ex-

plained before.

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(i) As Aristagoras, the head and manager of this revolt. was Hystiaus's lieutenant at Miletos, Darius suspected that the latter might probably be the contriver of the whole conspiracy: For which reason he entered into a free conference with him upon the subject, and acquainted him with his thoughts, and the just grounds he had for his suspicions. Hystiaus, who was a crafty courtier, and an expert master in the art of dissembling, appeared extremely surprized and afflicted; and speaking in a tone that at once expressed both forrow and indignation, thus endeavoured to purge himself to the king: " Is " it possible then for your majesty to have entertained so in-" jurious a suspicion of the most faithful and most affectionate " of your fervants? I concerned in a rebellion against you! " Alas! What is there in the world that could tempt me to it? " Do I want any thing here? Am I not already raised to one " of the highest stations in your court? And besides the honour " I have of affifting at your councils, do I not daily receive " new proofs of your bounty, by the numberless favours you " heap upon me?" After this he infinuated, that the revolt in ionia proceeded from his absence and distance from the country; that they had waited for that opportunity to rebel; that if he had staid at Miletos, the conspiracy would never have been formed; that the furest way to restore the king's affairs in that province would be to fend him thither; that he promifed him, on the forfeiture of his head, to deliver Aristagoras into his hands; and engaged, besides all this, to make the large island

<sup>(</sup>b) Herod. 1. v. c. 105.

of Sardinia \* tributary to him. The best princes are often too. credulous; and when they have once taken a subject into their confidence, it is with difficulty they withdraw it from him; nor do they easily undeceive themselves. Darius, imposed upon by the air of fincerity, with which Hystizeus spoke on this occasion, believed him on his own word, and gave him leave to return to Ionia, on condition he came back to the Persian court

as foon as he had executed what he promised.

(k) The revolters in the mean time, though deferted by the Athenians, and notwithstanding the considerable check they received in Ionia, did not lose courage, but still pushed on their point with resolution. Their fleet set sail towards the Hellespont, and the Propontis, and reduced Byzantium, with the major part of the other Grecian cities, in that quarter. After which, as they were returning back again, they obliged the Carians to join with them in this war, as also the people of Cyprus. The Persian generals, having divided their forces among themselves, marched three different ways against the rebels, and defeated them in feveral encounters, in one of

which Ariftagoras was flain.

(1) When Hystiaus came to Sardis, his intriguing temper formed a plot against the government, into which he drew a great number of Persians. But, perceiving by some discourse he had with Artaphernes, that the part he had had in the revolt of Ionia was not unknown to that governor, he thought it not fafe for him to stay any longer at Sardis, and retired fecretly the night following to the ide of Chios; from thence he sent a trufty messenger to Sardis, with letters for such of the Persians as he had gained to his party. This messenger betrayed him, and delivered his letters to Artaphernes, by which means the plot was discovered, all his accomplices put to death, and his project utterly defeated. But still imagining, that he could bring about some enterprize of importance, if he were once at the head of the Ionian league, he made feveral attempts to get into Miletos, and to be admitted into the confederacy by the citizens: But none of his endeavours succeeded, and he was obliged to return to Chios.

(m) There, being asked why he had so strongly urged Aristagoras to revolt, and by that means involved Ionia in fuch calamities, he made answer, that it was because the king had

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(1) Ibid. 1. vi. 1-5.

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<sup>(</sup>k) Herod. l. v. c. 103, 104, 108, 122. (m) Ibid. c. 3.

This island is very remote from an error that has crept into the text of Ionia, and could have no relation to it. Herodotus.

I am therefore apt to believe, it must be

resolved to transport the Ionians into Phænicia, and to plant the Phænicians in Ionia. But all this was a mere story and siction of his own inventing, Darius having never conceived any such design. The artisce however served his purpose extremely well, not only for justifying him to the Ionians, but also for engaging them to prosecute the war with vigour. For, being alarmed at the thoughts of this transmigration, they came to a firm resolution to desend themselves against the Per-

fians to the last extremity.

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(n) Artaphernes and Otanes, with the rest of the Persian generals, finding that Miletos was the center of the Ionian confederacy, they resolved to march thither with all their forces; concluding, that if they could carry that city, all the rest would submit of course. The Ionians, having intelligence of their defign, determined in a general affembly to fend no army into the field, but to fortify Miletos, and to furnish it as well as possible with provisions, and all things necessary for enduring a fiege: And to unite all their forces to engage the Persians at sea, their dexterity in maritime affairs induced them to believe that they should have the advantage in a naval The place of their rendezvous was Lada, a small ille over-against Miletos, where they assembled a fleet of three hundred and fifty-three vessels. At the fight of this fleet, the Persians, though stronger by one half with respect to the number of their hips, were afraid to hazard a battle, till by their emissaries they had secretly debauched the greatest part of the confederates, and engaged them to defert: So that when the two fleets came to blows, the ships of Samos, of Lesbos, and feveral other places, failed off, and returned to their own country, and the remaining fleet of the confederates did not confift of above an hundred veffels, which were all quickly overpowered by numbers, and almost entirely destroyed. After this, the city of Miletos was befieged, and became a prey to the conquerors, who utterly destroyed it. This happened fix years after Aristagoras's revolt. All the other cities, as well on the continent as on the fea-coast and in the isles, returned to their duty foon after, either voluntarily or by force. Those persons that stood out were treated as they had been threatened beforehand. The handsomest of the young men were chosen to ferve in the king's palace; and the young women were all sent into Persia; the cities and temples were reduced to ashes. These were the effects of the revolt, into which the people were drawn by the ambitious views of Aristagoras and Hystiaus. VOL. II. The

(n) Hered. 1, vi. & 6, 20, 31, 33.

(e) The last of these two had his share in the general calamity: For that same year he was taken by the Persians, and carried to Sardis, where Artaphernes caused him to be immediately hanged, without consulting Darius, lest that prince's affection for Hystizus should incline him to pardon him, and by that means a dangerous enemy should be left alive, who might create the Persians new troubles. It appeared by the fequel, that Artaphernes's conjecture was well grounded : For when Hystizus's head was brought to Darius, he expressed great diffatisfaction at the authors of his death, and caused the head to be honourably interred, as being the remains of a person to whom he had infinite obligations, the remembrance whereof was too deeply engraven on his mind, ever to be effaced by the greatness of any crimes he had afterwards committed. Hystizus was one of those reftless, bold, and enterprizing spirits, in whom many good qualities are joined with still greater vices; with whom all means are lawful and good, that feem to promote the end they have in view; who look upon justice, probity, and fincerity, as mere empty names; who make no scruple to employ lying or fraud, treachery, or even perjury, when it is to ferve their turn; and who reckon it as nothing to ruin nations, or even their own country, if necessary to their own elevation. His end was worthy his fentiments, and what is common enough to these irreligious politicians, who facrifice every thing to their ambition, and acknowledge no other rule of their actions, and hardly any other God, but their interest and fortune.

## SECT. VII. The expedition of DARIUS'S armies against

having recalled all his other generals, feat Mardonius the fon of Gobryas, a young lord of an illustrious Persian family, who had lately married one of the king's daughters, to command in thief throughout all the maritime parts of Asia, with a particular order to invade Greece, and to revenge the burning of Sardis upon the Athenians and Eretrians. The king did not shew much wisdom in this choice, by which he preferred a young man, because he was a favourise, to all his oldest and most experienced generals; especially as it was in so difficult a war, the success of which he had very much at heart, and wherein the glory of his reign was infinitely concerned.

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<sup>(</sup>a) Herod. l. vi. c. 29, 30. Herod, l. vi. c. 43, 45.

<sup>(</sup>P) A. M. 3510. Ant. J. C. 494

## PERSIANS'AND GRECIANS.

His being fon-in-law to the king was a quality indeed, that might augment his credit, but added nothing to his real merits

or his capacity as a general.

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Upon his arrival in Macedonia, into which he had marched with his land forces after having passed through Thrace, the whole country, terrified by his power, submitted. But his fleet, attempting to double mount Athos (now called Capo Santo) in order to gain the coasts of Macedonia, was attacked with so violent a storm of wind, that upwards of three hundred ships, with above twenty thousand men, perished in the sea. His land-army met at the same time with no less fatal a blow. For, being encamped in a place of no security, the Thracians attacked the Persian camp by night, made a great slaughter of the men, and wounded Mardonius himself. All this ill success obliged him shortly after to return into Asia, with grief and consusion at his having miscarried both by sea and land in this expedition.

Darius, perceiving too late, that Mardonius's youth and inexperience had occasioned the defeat of his troops, recalled him, and put two other generals in his place, Datis, a Mede, and Artaphernes, son of his brother Artaphernes, who had been governor of Sardis. The king's thoughts were earnestly bent upon putting in execution the great design he had long had in his mind, which was, to attack Greece with all his forces, and particularly to take a signal vengeance of the people of Athens and Eretria, whose enterprize against Sardis was

perpetually in his thoughts.

## THEMISTOCLES, and ARISTIDES.

Before we enter upon this war, it will be proper to refresh our memories with a view of the state of Athens at this time, which alone sustained the first shock of the Persians at Marathon; as also to form some idea beforehand of the great men

who shared in that celebrated victory.

Athens, just delivered from that yoke of servitude, which she had been forced to bear for above thirty years under the tyranny of Pisistratus and his children, now peaceably enjoyed the advantages of liberty, the sweetness and value of which were only heightened and improved by that short privation. Lacedæmon, which was at this time the mistress of Greece, and had contributed at first to this happy change in Athens, seemed afterwards to repent of her good offices: And growing jealous of the tranquillity she herself had procured for her neighbours,

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fine attempted to disturb it, by endeavouring to reinstate Hippias the son of Pisistratus, in the government of Athens. But all her attempts were fruitless, and served only to manifest her ill-will, and her grief, to see Athens determined to maintain its independence even of Sparta itself. Hippias hereupon had recourse to the Persians. Artaphernes, governor of Sardis, sent the Athenians word, as we have already mentioned, that they must re-establish Hippias in his authority, unless they chose rather to draw the whole power of Darius upon them. This second attempt succeeded no better than the first, Hippias was obliged to wait for a more favourable juncture. We shall see presently, that he served as a conductor or guide to the Persian

generals, fent by Darius against Greece.

Athens, from the recovery of her liberty, was quite another city than under her tyrants, and displayed a very different kind of spirit. (9) Among the citizens, Miltiades distinguished himself most in the war with the Persians, which we are going to relate. He was the fon of Cimon an illustrious Athenian. This Cimon had a half-brother by the mother's fide, whose name was likewise Miltiades, of a very ancient and noble family in Egina, who had lately been received into the number of the Athenian citizens. He was a person of great credit even in the time of Pifistratus: But, being unwilling to bear the voke of a despotick government, he joyfully embraced the offer made him, of going to fettle with a colony in the Thracian Chersonesus, whither he was invited by the Dolonci, the inhabitants of that country, to be their king, or, according to the language of those times, their tyrant. He dying without children, left the fovereignty to Stefagoras, who was his nephew, and eldest fon of his brother Cimon; and Stefagoras dying also without issue, the sons of Pisistratus, who then ruled the city of Athens, sent his brother Miltiades, the person we are now speaking of, into that country to be his successor. He arrived there, and established himself in the government in the same year Darius undertook his expedition against the Scythians. He attended that prince with some ships as far as the Danube; and was the person who advised the lonians to destroy the bridge, and return home without waiting for Darius. During his residence in the Chersonesus, he married \* Hegesipyla, daughter of Olorus, a Thracian king in the neighbourhood, by whom he had Cimon, the famous Athenian general, of

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<sup>(9)</sup> Merod. l. vi. c. 34, 41. Cor. Nep. in Mil. cap. i-iii.

After the death of Miltiades, this of his grandfather, and who was the princes had by a second husband a son, father of Thucydides the historian who was called Olorus, after the name Herod.

whom a great deal will be faid in the seques. Miltiades, having for several reasons abdicated his government in Thrace, embarked, and took all that he had on board five ships, and set sail for Athens. There he settled a second time, and ac-

quired great reputation.

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(r) At the same time two other citizens, younger than Miltiades, began to distinguish themselves at Athens, namely, Aristides and Themistocles. Plutarch observes, that the former of these two had endeavoured to form- himself upon the model of Clifthenes, one of the greatest men of his time, and a zealous defender of liberty, who had very much contributed to the restoring it at Athens, by expelling the Pilistratides out of that city. It was an excellent custom among the ancients, and which it were to be wished might prevail amongst us, that the young men, ambitious of publick employments, particularly attached themselves to such aged and experienced perfons, as had diftinguished themselves most eminently therein; and who, both by their conversation and example, could teach them the art of acting themselves, and governing others with wisdom and discretion. Thus, says Plutarch, did Aristides attach himself to Clifthenes, and Cimon to Arithdes; and he mentions several others, among the rest Polybius, whom we have mentioned to often, and who in his youth was the conflant disciple, and faithful imitator of the celebrated Philo-

Themistocles and Aristides were of very different dispositions; but they both rendered great services to the commonwealth. Themistocles, who naturally inclined to popular government, omitted nothing, that could contribute to render him agreeable to the people, and to gain him friends; behaving himself with great affability and complaisance to every body, always ready to do service to the citizens, every one of whom he knew by name; nor was he very nice about the means he used to oblige them. (s) Somebody talking with him once on this subject, told him, he would make an excellent magistrate, if his behaviour towards the citizens was more equal, and if he was not biassed in favour of one more than another: God forbid, replied Themistocles, I should ever sit upon a tribunal, where my friends should find no more credit or favour than strangers. Cleon, who appeared some time after at Athens, observed a quite different conduct, but yet such as was not S 3 wholly

<sup>(</sup>r) Plut. in Arist. p. 319, 320. & in Them. p. 112, 173. An seni sit ger. Resp. p. 790, 791. (s) Cic. de Senect. Plut. An sit ger. Resp. p. 806, 807.

Discere à peritis, sequi optimos. Tacit. in Agric.

wholly exempt from blame. When he came into the administration of publick affairs, he affembled all his friends, and declared to them, that from that moment he renounced their friendship, less it should prove an obstacle to him in the discharge of his duty, and cause him to act with partiality and injustice. This was doing them very little honour, and judging hardly of their integrity. But, as Plutarch says, it was not his friends but his passions that he ought to have renounced.

Aristides had the discretion to observe a just medium between these two vicious extremes. Being a savourer of aristocracy in imitation of Lycurgus, whose great admirer he was, he in a manner struck out a new path of his own; not endeavouring to oblige his friends at the expence of justice, and yet always ready to do them service when consistent with it. He carefully avoided making use of his friends recommendations for obtaining employments, lest it should prove a dangerous obligation upon him, as well as a plausible pretext for them, to require the same savour from him on the like occasion. He used to say, that the true citizen, or the honest man, ought to make no other use of his credit and power, than upon all occasions to practise what was honest and just, and engage others to do the same.

Confidering this contrariety of principles and humours among thefe great men, we are not to wonder, if, during their administration, there was a continual opposition between them. Themistocles, who was bold and enterprizing in almost all his attempts, was still fure almost always to find Arithdes against him, who thought himfelf obliged to thwart the other's defigns, even fometimes when they were just and beneficial to the publick, lest he should get too great an afcendant and authority, which might become pernicious to the commonwealth. One day, having got the better of Themistocles, who had made some proposal really advantageous to the state, he could not contain himself, but cried out aloud as he went out of the affembly, That the Athenians would never prosper, till they threso them both into the Barathrum: The Barathrum was a pit, into which malefactors condemned to die were thrown. (t) But notwithstanding this mutual opposition, when the common interest was at stake, they were no longer enemies: And whenever they were to take the field, or engage in any expedition, they agreed together to lay ande all differences on leaving the city, and to be at liberty to resume them on their return, if they thought fit.

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The predominant passion of Themistocles was ambition and the love of glory, which discovered itself from his childhood.

After the battle of Marathon, which we shall speak of presently, when the people were every where extolling the valour and conduct of Miltiades, who had won it, Themistocles never appeared but in a very thoughtful and melancholy humour: He spent whole nights without sleep, and was never seen at publick scass and entertainments as usual, When his friends, astonished at this change, asked him the reason of it, he made answer, That Miltiades's trophies would not let him sleep. These were a kind of incentive, which never coased to prompt and animate his ambition. From this time Themistocles addicted himself wholly to arms; and the love of martial glory wholly

engroffed him.

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As for Ariflides, the love of the publick good was the great spring of all his actions. What he was most particularly admired for, was his constancy and steadiness under the unforefeen changes, to which those, who have the administration of affairs, are exposed; for he was neither elevated with the honour conferred upon him, nor cast down at the contempt and disappointments he sometimes experienced. On all occasions, he preferved his usual calmness and temper, being persuaded, that a man ought to give himself up entirely to his country; and to ferve it with a perfect difinterestedness, as well with regard to glory as to riches. The general esteem for the uprightness of his intentions, the purity of his zeal for the interests of the state, and the fincerity of his virtue, appeared one day in the theatre, when one of Alichylus's plays was acting. For when the actor had repeated that verse, which describes the character of Amphiarus, He does not defire to seem an beneft and virtuous man, but really to be so, the whole audience cast their eyes upon Aristides, and applied the sense to him.

Another thing related of him, with relation to a publick employment, is very remarkable. He was no sooner made treasurer general of the republick, but he made it appear, that his predecessors in that office had cheated the state of vast sums of money; and among the rest, Themistocles in particular: for this great man, with all his merit, was not irreproachable on that head. For which reason, when Aristides came to pass his accounts, Themistocles raised a mighty faction against him, accused him of having embezzled the publick treasure, and prevailed so far, as to have him condemned and fined. But the principal inhabitants, and the most virtuous part of the citizens, rising up against so unjust a sentence, not only the judgment was reversed and the sine remitted, but he was elected treasurer again for the year ensuing. He then seemed

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to repent of his former administration; and by shewing himself more tractable and indulgent towards others, he found out the secret of pleasing all that plundered the commonwealth. For, as he neither reproved them, nor narrowly inspected their accompts; all those plunderers, grown fat with spoil and rapine, now extolled Aristides to the skies. It would have been easy for him, as we perceive, to have enriched himself in a post of that nature, which seems, as it were, to invite a man to it by the many savourable opportunities it lays in his way; especially as he had to do with officers, who for their part were intent upon nothing but robbing the publick, and would have been ready to conceal the frauds of the treasurer their master, upon condition he did them the same favour.

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Thefevery officers now made interest with the people to have him continued a third year in the same employment. But when the time of election was come, just as they were upon the point of electing Aristides unanimously, he rose up, and warmly re-proved the Athenian people: "What, says he, when I ma-"naged your treasure wish all the adelity and diligence an " honest man is capable of, I met with the most cruel treatment, and the most mortifying returns; and now that I " have abandoned it to the mercy of all these robbers of the " publick, I am an admirable man, and the best of citizens ! "I cannot help declaring to you, that I am more ashamed of the honour you do me this day, than I was of the con-" demnation you passed against me this time twelvemonth : And with grief I find, that it is more glorious with us to be complaifant to knaves, than to fave the treasures of the re-" publick." By this declaration he fileneed the publick plunderers, and gained the esteem of all good men.

Such were the characters of these two illustrious Athenians, who began to distinguish their extensive merit, when Darius

turned his arms against Greece.

2. DARIUS sends beralds into Greece, in order to sound the people, and to require them to submit.

(a) Before this prince would directly engage in this enterprize, he judged it expedient, first of all, to sound the Grecians, and to know in what manner the different states stood affected towards him. With this view he sent heralds into all parts of Greece, to require earth and water in his name: This was the form used by the Persians when they exacted submission from those they were for subjecting to them. On the arrival of these heralds, many of the Grecian cities, dreading the power of the Persians, complied with their demands; as did

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also the inhabitants of Ægina, a little isle, over-against and not far from Athens. This proceeding of the people of Ægina. was looked upon as a publick treason. The Athenians reprefented the matter to the Spartans, who immediately fent Cleomenes, one of their kings, to apprehend the authors of it. The people of Ægina refused to deliver them, under pretence that he came without his colleague. This colleague was Demaratus, who had himfelf suggested that excuse. As soon! as Cleomenes was returned to Sparta, in order to be revenged. on Demaratus for that affront, he endeavoured to get him deposed, as not being of the royal family; and succeeded in his attempt by the affiftance of the priestess of Delphos, whom he had suborned to give an answer favourable to his designs. Demaratus, not being able to endure fo gross an injury, banished. himself from his country, and retired to Darius, who received him with open arms, and gave him a confiderable fettlement in Persia. He was succeeded in the throne by Leutychides, who joined his colleague, and went with him to Agina, from whence they brought away ten of the principal inhabitants, and committed them to the custody of the Athenians, their declared? enemies. Cleomenes dying not long after, and the fraud he had committed at Delphos being discovered, the Lacedæmonians endeavoured to oblige the people of Athens to set those priloners at liberty, but they refused.

(x) The Persian heralds, that went to Sparta and Athens, were not so favourably received, as those that had been sent to the other cities. One of them was thrown into a well, and the other into a deep ditch, and were bid to take their earth and water. I should be less surprized at this unworthy treatment, if Athens alone had been concerned in it. It was a proceeding fuitable enough to a popular government, rash, impetuous, and violent; where reason is seldom heard, and every thing determined by passion. But I do not find any thing in this agreeable to the Spartan equity and gravity. They were at liberty to refuse what was demanded: But to treat publick officers in such a manner, was an open violation of the law of nations: (7) If what the historians say on this head be true, the crime did not remain unpunished. Talthybius, one of Agamemnon's heralds, was honoured at Sparta as a god, and had a temple there. He revenged the indignities done to the heralds of the king of Persia, and made the Spartans feel the effects of his wrath, by bringing many terrible accidents upon. them. In order to appeale him, and to expiate their offence, they fent afterwards several of their chief citizens into Persia, who

voluntarily

<sup>(</sup>x) Herod. I. vii. c. 133, 136, Escon, p. 182, 183,

<sup>(</sup>y) Ibid, c. 135, 136. Pauf. in

voluntarily offered themselves as victims for their country. They were delivered into the hands of Xerxes, who would not let them suffer, but sent them back to their own country. As for the Athenians, Talthybius executed his vengeance on the samily of Miltiades, who was principally concerned in the outrage committed upon Darius's heralds.

## 3. The PERSIANS defeated at Marathon by MILTIADES.

(x) Darius immediately fent away Datis and Artaphernes, whom he had appointed generals in the room of Mardonius. Their instructions were, to give up Eretria and Athens to be plundered, to burn all the houses and temples therein, to make all the inhabitants of both places prisoners, and to send them to Darius; for which purpose they went provided with a great number of chains and fetters. (a) They fet fail with a fleet of five of fix hundred thips, and an army of five hundred thousand men. After having made themselves masters of the ides in the Agaan sea, which they did without difficulty, they turned their course towards Eretria, a city of Eubera, which they took after a fiege of feven days by the treachery of some of the principal inha--bitants: They reduced it entirely to ashes, put all the inhabitants in chains, and fent them to Persia. (b) Darius, contrary to their expectation, treated them kindly, and gave them a village in the country of Ciffia for their habitation, which was but a day's journey from Sufa, where (e) Apollonius Tyanæus found some of their descendants fix hundred years afterwards.

(d) After this success at Eretria, the Persians advanced towards Attica. Hippias conducted them to Marathon, a little town by the sea-side. They took care to acquaint the Athemians with the fate of Eretria; and to let them know, that not an inhabitant of that place had escaped their vengeance, in hopes that this news would induce them to furrender immediately. The Athenians had fent to Lacedæmon, to defire fuccours against the common enemy, which the Spartans granted them instantly and without deliberation; but which could not fet out till some days after, on account of an ancient custom and a superflitious maxim amongst them, that did not admit them to begin a march before the full of the moon. Not one of their other allies prepared to succour them, so great terror had the formidable army of the Persians spread on every side. The inhabitants of Platza alone furnished them with a thoufand foldiers. In this extremity the Athenians were obliged to

(2) A. M. 3514. Ant. J. C. 490. (a) Plut, in Moral. p. 829. (b) Herod. l. vi. c. 119. (c) Philott, l. i. c. 17. (d) Herod. l. vi. c. 102, 120. Cor. Nep. in Milt. c. iv—vi. Justin, l. ii. c. 3. Plut. in Aristid. p. 3214

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arm their flaves, which had never been done there before this

occasion.

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The Persian army commanded by Datis confisted of an hundred thousand foot, and ten thousand horse. That of the Athenians amounted in all but to ten thousand men. This had ten generals, of whom Miltiades was the chief; and thefe ten were to have the command of the whole army, each for a day, one after another. There was a great dispute among these officers, whether they should hazard a battle, or expect The latter opinion had a great the enemy within their walls. majority, and appeared very reasonable. For, what appearance of success could there be in facing with a handful of soldiers so numerous and formidable an army as that of the Persians? Miltiades however declared for the contrary opinion, and showed, that the only means to exalt the courage of their own troops, and to strike a terror into those of the enemy, was to advance boldly towards them with an air of confidence and intrepidity. Aristides strenuously defended this opinion, and brought fome of the other commanders into it, so that when the suffrages came to be taken, they were equal on both fides of the question. Hereupon Miltiades addressed himself to Callimachus, who was then \* Polemarch, and had a right of voting as well as the ten commanders. He very warmly represented to him, that the fate of their country was then in his hands; and that his fingle vote was to determine whether Athens should preserve her liberty, or be enflaved; and that he had it in his power by one word to become as famous as Harmodius and Aristogiton, the authors of that liberty which the Athenians enjoyed. Callimachus pronounced that word in favour of Miltiades's opinion. And accordingly a battle was resolved upon.

Aristides restecting, that a command which changes every day, must necessarily be seeble, unequal, not of a piece, often contrary to itself, and incapable either of projecting, or executing any uniform design, was of opinion, that their danger was both too great and too pressing for them to expose their assairs to such inconveniencies. In order to prevent them, he judged it necessary to vest the whole power in one single person: And to induce his colleagues to act conformably, he himself set the sirst example of resignation. When the day came, on which it was his turn to take upon him the command, he resigned it to Miltiades, as the more able and experienced general. The other commanders did the same, all sentiments

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The Polemarch at Athens was the army, and to administer justice. I both an officer and a considerable magifinall give a larger account of this office.

Brate, equally employed to command in in another place.

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of jealoufy giving way to the love of the publick good: And by this day's behaviour we may learn, that it is almost as glorious to acknowledge merit in other persons, as to have it in one's felf. Miltiades however thought fit to wait till his own day came. Then, like an able captain, he endeavoured by the advantage of the ground to gain what he wanted in strength and number. He drew up his army at the foot of a mountain, that the enemy should not be able either to furround him, or charge him in the rear. On the two fides of his army he caused large trees to be thrown, which were cut down on purpose, in order to cover his flanks, and render the Persian cavalry useless. Datis, their commander, was very sensible, that the place was not advantageous for him: But, relying upon the number of his troops, which was infinitely superior to that of the Athenians; and, on the other hand, not being willing to stay till the reinforcement of the Spartans arrived, he determined to engage. The Athenians did not wait for the enemy's charging them. As foon as the fignal of battle was given, they ran against the enemy with all the fury imaginable. The Persians looked upon this first step of the Athenians as a piece of madness, considering their army was so small, and utterly destitute both of cavalry and archers: But they were quickly undeceived. Herodotus observes, that this was the first time the Grecians began an engagement by running in this manner; which may feem somewhat astonishing. And, indeed, was there not reason to apprehend, that their running would in some measure weaken the troops, and blunt the edge of their first impetuofity; and that the foldiers having quitted their ranks, might be out of breath, fpent, and in disorder, when they came to the enemy, who, waiting to receive them in good order and without stirring, ought, one would think, to be in a condition to fustain their charge advantageously? (e) This confideration engaged Pompey, at the battle of Pharsalia, to keep his troops in a steady posture, and to forbid them making any motion, till the enemy made the first attack : (f) But Cæsar \* blames Pompey's conduct in this respect, and gives

Καΐσαρ ωερί τθτο διαμαρτείν φης ι
τον Πομπηίον, άγνοήσαντα, την μετά
δρόμω η φοδεράν ενάρχη γινομένην σύρβαξιν, ως έντε ταίς ωληγαίς βίαν ωροςίβησι, η συνεκκαίει τον θύμον εκ ωάντων
αναβριπιζόμενον, Plut. in Cæfa

<sup>(</sup>e) Cæf. in Bell. Civil. l. iii. (f) Plut, in Pomp. p. 656. & in Caf.

Quod nobis quidem nulla ratione factum à Pompeio videtur: propterea quod est quædam incitatio atque alacritas naturaliter innata omnibus quæstudio pugnæ incenditur. Hanc non reprimere, sed augere imperatores debent. Cas.

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this reason for it: That the impetuosity of an army's motion in running to engage, inspires the soldiers with a certain enthusiasm and martial fury, and gives an additional force to their blows, and that it increases and inflames their courage, which by the rapid movement of fo many thousand men together is blown up and animated, to use the expression, like flames by the wind. I leave it to the gentlemen who profess arms, to decide the point between those two great captains,

and return to my subject.

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The battle was very fierce and obstinate. Miltiades had made the wings of his army exceeding strong, but had left the main body more weak, and not so deep; the reason of which feems manifest enough. Having but ten thousand men to oppose to such a numerous and vast army, it was impossible for him either to make a large front, or to give an equal depth to his battalions. He was obliged therefore to take his choice; and he imagined, that he could gain the victory no otherwise, than by the efforts he should make with his two wings, in order to break and disperse those of the Persians; not doubting, but, when his wings were once victorious, they would be able to attack the enemy's main body in flank, and complete the victory without much difficulty. This was the same plan as Hannibal followed afterwards at the battle of Cannæ, which fucceeded so well with him, and which indeed can scarce over fail of succeeding. The Persians then attacked the main body of the Grecian army, and made their greatest effort particularly upon their front. This was led by Aristides and Themistocles, who supported it a long time with an intrepid courage and bravery, but were at length obliged to give ground. At that very instant came up their two victorious wings, which had defeated those of the enemy, and put them to flight. Nothing could be more seasonable for the main body of the Grecian army, which began to be broken, being quite borne down by the number of the Persians. The scale was quickly turned, and the Barbarians were entirely routed. They all betook themselves to their heels and fled, not towards their eamp, but to their ships, that they might make their escape. The Athenians pursued them thither, and set many of their vessels on fire. On this occasion it was that Cynægyrus, the brother of the poet Æschylus, who laid hold of one of the thips, in order to get into it with those that fled, had his hand

Justin adds, that Cynegyrus, not let go, so violent was his rage against baving first had his right and then his the enemy. This account is utterly fabulate has band cut off with an ax, laid hold lous, and has not the least appearance of the wessel with his teeth, and would truth in it.

right hand cut off, and fell into the fea and was drowned. The Athenians took feven of their ships. They had not above two hundred men killed on their side in this engagement; whereas on the side of the Persians above fix thousand were sain, without reckoning those who fell into the sea as they endeavoured to escape, or those that were consumed with the ships set on fire.

Hippias was killed in the battle. That ungrateful and perfictious citizen, in order to recover the unjust dominion usurped
by his father Pisstratus over the Athenians, had the baseness to
become a servile courtier to a barbarian prince, and to implore
his aid against his native country. Urged on by hatred and
revenge, he suggested all the means he could invent to load
his country with chains; and even put himself at the head of
its enemies, with design to reduce that city to ashes, to which
he owed his birth, and against which he had no other ground
of complaint, than that she would not acknowledge him for
her tyrant. An ignominious death, together with everlasting
insamy entailed upon his name, was the just reward of so black
a treachery.

(g) Immediately after the battle, an Athenian foldier, still seeking with the blood of the enemy, quitted the army, and ran to Athens to carry his fellow-citizens the happy news of the victory. When he arrived at the magistrates house, he only uttered two or three words, \* Rejoice, rejoice, the wistory is ours, and fell down dead at their feet.

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(b) The Persians had thought themselves so sure of victory, that they had brought marble to Marathon, in order to erect a trophy there. The Grecians took this marble, and caused a statue to be made of it by Phidias, in honour of the goddess to Nemess, who had a temple near the place where the battle was fought.

The Persian seet, instead of sailing by the islands, in order to resenter Asia, doubled the cape of Sunium, with the design of surprizing Athens, before the Athenian forces should arrive there to defend the city. But the latter had the precaution to march thither with nine tribes to secure their country. And personmed their march with so much expedition, that they arrived there the same day. The distance from Marathon to Athens is about forty miles, or affect French leagues. This was a great deal for an army that had just undergone a long

<sup>(</sup>g) Plut. de glor. Athen. p. 347. (b) Pauf. l. i. p. 62.

Talerre, Raisegus. I could not the This was the goddefs. whofe sender the liveliness of the Greek expension in our language.

long and rude battle. By this means the defign of their ene-

Aristides, the only general that stayed at Marathon with his tribe, to take care of the spoil and prisoners, acted suitably to the good opinion that was entertained of him. For, though gold and silver were scattered about in abundance in the enemy's camp, and though all the tents as well as gallies that were taken, were full of rich cloaths and costly surniture, and treasure of all kinds to an immense value, he not only was not tempted to touch any of it himself, but hindered every body else from

touching it.

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As foon as the day of the full moon was over, the Lacedanmonians began their march with two thousand men; and, having travelled with all imaginable expedition, arrived in Attica after three days hard marching; the length of the way from Sparta to Attica was no less than twelve hundred stadia, or one hundred and sity English miles. (i) The battle was fought the day before they arrived: However, they proceeded to Marathon, where they found the fields covered with dead bodies and riches. After having congratulated the Athenians on the happy success of the battle, they returned to their own

country.

They were hindered by a foolish and ridiculous superfition from having a share in the most glorious action recorded in history. For it is almost without example that such an handful of men, as the Athenians were, should not only make head against fo numerous an army as that of the Persians, but should entirely rout and defeat them. One is aftonished to fee fo formidable a power attack fo fmall a city and mifcarry; and we are almost tempted to disbelieve the truth of an event, that appears fo improbable, and which nevertheless is very certain and unquestionable. This battle alone shows, what wonderful things may be performed by an able general, who knows how to take his advantages; by the intrepidity of foldiers, that are not afraid of death; by a zeal for one's country; the love of liberty; an hatred and detestation of flavery and tyranny; which were fentiments natural to the Athenians; but undoubtedly very much augmented and inflamed in them by the very presence of Hippias, whom they dreaded to have again for their master, after all that had passed between them.

(k) Plato, in more places than one, makes it his business to extol the battle of Marathon, and is for having that action confidered as the source and original cause of all the victories

that

<sup>(</sup>i) Isocr. in Panegyr. p. 213. (k) In Menex. p. 239, 240. Et lib. iii. de Leg. p. 698, 699.

that were gained afterwards. It was undoubtedly this victory that deprived the Persian power of that terror which had rendered them so formidable, and made every thing stoop before them: It was this victory that taught the Grecians to know their own strength, and not to tremble before an enemy, terrible only in name; that made them find by experience, that victory does not depend fo much upon the number, as the courage of troops; that fet before their eyes in a most confpicuous light, the glory there is in facrificing one's life in the defence of our country, and for the preservation of liberty; and lastly, that inspired them, through the whole course of fucceeding ages, with a noble emulation and warm defire to imitate their ancestors, and not to degenerate from their virtue. For, on all important occasions it was customary among them to put the people in mind of Miltiades and his invincible troop, that is, of a little army of heroes, whose intrepidity and bravery had done fo much honour to Athens.

(1) Those that were flain in the battle, had all the honour immediately paid to them, that was due to their merit. Illustrious monuments were erected to them all, in the very place where the battle was fought; upon which their own names and that of their tribes were recorded. There were three diftinct fets of monuments separately set up, one for the Athenians, another for the Platzens, and a third for the flaves, whom they had admitted among their foldiers on that occasion. Miltiades's tomb was erected afterwards in the same place.

(m) The reflection Cornelius Nepos makes upon what the Athenians did to honour the memory of their general, deferves to be taken notice of. Formerly fays he, speaking of the Romans, our ancestors rewarded virtue by marks of distinction, that were not stately and magnificent, but such as were rarely granted, and for that very reason were highly esteemed; whereas now they are so profusely bestowed, that little or no value is fet upon them. The same thing happened, adds he, among the Athenians. All the honour that was paid to Miltiades, the great deliverer of Athens and of all Greece, was, that in a picture of the battle of Marathon, drawn by order of the Athenians, he was represented at the head of the ten commanders, exhorting the foldiers, and fetting them an exemple of their duty. But this same people in later ages, being grown more powerful, and corrupted by the flatteries of their orators, decreed three hundred statues to Demetrius

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(n) Plutarch makes the fame reflection, and wisely observes, that the honour which is paid to great men ought not to be looked upon as the reward of their illustrious actions, but only as a mark of the esteem of them, whereof such monuments are intended to perpetuate the remembrance. It is not then the stateliness or magnissence of publick monuments, which gives them their value, or makes them durable, but the sincere gratitude of those that erect them. The three hundred statues of Demetrius Phalereus were all thrown down even in his own life-time, but the picture in which Miltiades's courage was represented was preserved many ages after him.

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(e) This picture was kept at Athens in a gallery, adorned and enriched with different paintings, all excellent in their kind, and done by the greatest masters; which for that reason was called wounded, signifying varied and diversified. The celebrated Polygnotus, a native of the isse of Thasos, and one of the finest painters of his time, painted this picture, or at least the greatest part of it; and, as he valued himself upon his honour, and was more attached to glory than interest, he did it gratis, and would not receive any recompence for it. The city of Athens therefore rewarded him with a fort of coin, that was more acceptable to his taste, by procuring an order from the Amphictyons to appoint him a publick lodging in the city,

where he might live during his own pleasure.

(p) The gratitude of the Athenians towards Miltiades was of no very long duration. After the battle of Marathon, he defired and obtained the command of a fleet of feventy ships, in order to punish and subdue the islands that had favoured the Barbarians. Accordingly he reduced feveral of them: But having had ill success in the isle of Paros, and upon a false report of the arrival of the enemy's fleet, having raifed the flege which he had laid to the capital city, wherein he had received a very dangerous wound, he returned to Athens with his fleet; and was there impeached by a citizen, called Xanthippus, who: accused him of having raised the siege through treachery, and in confideration of a great sum of money given him by the king of Persia. As little probability as there was in this aceulation, it nevertheless took place against the merit and innocence of Miltiades. (9) He was condemned to lole his lite, and to be thrown into the Barathrum; a sentence passed only upon the greatest criminals and malefactors. The magistrate opposed.

(n) In præc. de rep. ger. p. 820. (o) Plin. l. xxxv. c. 9. (p) Herodl. v. c. 132, 136. Cor. Nep. in Milt. c. vii, viii. (q) Plut. in Georg. p. 770

Georg. p. 519.

Οῦ γὰς μισθὸν είναι δεί. τῆς ωράξεως, ἀλλά σύμξολοι, τὰν τιμὰν, ἔτο τὰ διαμένη ἀνολύν χρόνου.

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opposed the execution of so unjust a condemnation. All the favour shewn to this preserver of his country, was to have the sentence of death commuted into a penalty of sifty talents, or lifty thousand crowns French money, being the sum to which the expences of the fleet, that had been equipped upon his solicitation and advice, amounted. Not being rich enough to pay this sum, he was put into prison, where he died of the wound he had received at Paros. Cimon, his son, who was at this time very young, signalized his piety on this occasion, as we shall find in the sequel he did his courage afterwards. He purchased the permission of burying his father's body, by paying the sine of sifty thousand crowns, in which he had been condemned; which sum the young man raised, as well as he tould, by the affistance of his friends and relations.

Cornelius Nepos observes, that what chiefly induced the Athenians to act in this manner, with regard to Militades, was only his merit and great reputation, which made the people, who were but lately delivered from the yoke of slavery under Pisistratus, apprehend, that Militades, who had been tyrant before in the Chersonesus, might affect the same at Athens. They therefore chose rather to punish an innocent person, than to be under perpetual apprehensions of him. To this same principle was the institution of the obtraction at Athens owing. (r) I have elsewhere given an account of the most plausible reasons, upon which the offraction could be founded: But I do not see how we can fully justify so strange a policy, so which all merit becomes suspected, and virtue itself appears

(s) This appears plainly in the banishment of Aristides. His inviolable attachment to justice obliged him on many occasions to oppose Themistocles, who did not pique himself upon his delicacy in that respect, and who spared no intrigues and cabals to engage the suffrages of the people, for removing a rival who always opposed his ambitious designs. † This is a strange instance, that a person may be superior in merit and virtue, without being so in credit. The impetuous eloquence of Themistocles bore down the justice of Aristides, and occasioned his banishment. In this kind of trial the citizens gave their suffrages by writing the name of the accused person upon a

(r) Man. d'Brud. Tom. iii. p. 407.

\* Hac populus respiciens mainit

tum impocentem plecti, quam se diutius elle in timoro.

(s) Plut. in Arift. p. 322, 323. abstinentia, ut unus post hominum memoriam, quod quidem nos audierimus, cognomine Justus sit appellatus; tamen à Themistoele collabesactus testulà illà exilio decem annorum mutatur est. Cor. Nep. in Arif.

tistaret eloquentia innocentiæ. Quantestula illa exilio decem annorus tamen a Themistoele collab

shell, called in Greek argumer, from whence came the term of tracism. On this occasion, a peasant, who could not write, and did not know Aristides, applied to himself, and desired him to put the name of Aristides upon his shell. "Has he done you any wrong," said Aristides, "that you are for condemning him in this manner?" "No," replied the other, "I do not so much as know him; but I am quite tired and angry with hearing every body call him the Just." Aristides, without saying a word more, calmly took the shell, wrote his own name in it, and returned it. He set out for his banishment, imploring the gods that no accident might befall his country to make it regret him. The great Camillus, in a like case, did not imitate his generosity, and prayed to a quite different esset, desiring the gods to sorce his ungrateful country by some missortune to have occasion for his aid, and recall him as soon as possible.

(1) O happy republick, cries out Valerius Maximus, speaking of Aristides's banishment, which after having so basely treated the most virtuous man it ever produced, has still been able to find citizens zealously and faithfully attached to her service! Felices Athenas, qua post illius existum invenire aliquem aut virum bonum, aut amantem sui civem potuerunt; cum que tunc

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SECT. VIII. DARIUS resolves to make war in person against EGYPT and against GREECE: Is prevented by death. Dispute between two of his sons, concerning the succession to the crown. XERXES is chosen king.

(a) WHEN Darius received the news of the defeat of his army at Marathon, he was violently enraged; and that bad success was so far from discouraging or diverting him from carrying on the war against Greece, that it only served to animate him to pursue it with the greater vigour, in order to be revenged at the same time for the burning of Sardis, and for the dishonour incurred at Marathon. Being thus determined to march in person with all his forces, he dispatched orders to all his subjects in the several provinces of his empire to arm themselves for this expedition.

After having spent three years in making the necessary preparations, he had another war to carry on, occasioned by the revole

<sup>(\*)</sup> Val. Max. Il v. e. g.

<sup>(</sup>u) Horod. l. vii. c. 2.

immortalibus, fi exilio fibi ex injuria Liv. l. v. v. 32.

revolt of Egypt. It feems from what we read in (x) Diodorus Siculus, that Darius went thither himself to quell it, and that he succeeded. The historian relates, that upon this prince's defiring to have his statue placed before that of Sesostris, the chief priest of the Egyptians told him; be bad not yet equalled the glory of that conqueror; and that the king, without being offended at the Egyptian priest's freedom, made answer, that he would endeavour to surpass it. Diodorus adds farther, that Darius, detefting the impious cruelty which his predeceffor Cambyfes had exercised in that country, expressed great reverence for their gods and temples; that he had several converfations with the Egyptian priefts upon matters of religion and government; and that having learnt of them, with what gentleness their ancient kings used to treat their subjects, he endeavoured, after his return into Persia, to form himself upon their model. But (y) Herodotus, more worthy of belief in this particular than Diodorus, only observes, that this prince resolving at once to chastife his revolted subjects, and to be avenged of his ancienc enemies, determined to make war against both at the same time, and to attack Greece in person with the gross of his army, whilst the rest of it was employed in the reduction of Egypt.

(2) According to an ancient custom among the Persians, their king was not allowed to go to war, without having first named the person that should succeed him in the throne; a custom wisely established to prevent the state's being exposed to the troubles, which generally attend the uncertainty of a fuccessor; to the inconveniencies of anarchy, and to the cabals of various pretenders. Darius, before he undertook his expedition against Greece, thought himself the more obliged to observe this rule, as he was already advanced in years, and as there was a difference between two of his fons, upon the point of succeeding to the empire; which difference might occasion a civil war after his death, if he left it undetermined. Darius had three sons by his first wife, the daughter of Gobryas, all three born before their father came to the crown; and four more by Atossa, the daughter of Cyrus, who were all born after their father's accession to the throne; Artabazanes, called by Justin Artemenes, was the eldest of the former, and Xerxes of the latter. Artabazanes alledged in his own behalf, that, as he was the eldest of all the brothers, the right of suceession, according to the custom and practice of all nations, belonged to him preferably to all the reft. Xerxes's argument was, that as he was the fon of Darius by Atoffa, the daughter

(x) Lib. i. p. 54,85. (y) Lib. vi. c. 2: (z) Ibid, c. 2,3.

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405 of Cyrus, who founded the Persian empire, it was more just that the crown of Cyrus should devolve upon one of his descendants, than upon one that was not. Demaratus, the Spartan king, unjustly deposed by his subjects, and at that time in exile at the court of Perfia, secretly suggested to Xerxes another argument to support his pretentions: That Artabazanes was indeed the eldest son of Darius, but he, Xerxes, was the eldest fon of the king; and therefore, Artabazanes being born when his father was but a private person, all he could pretend to, on account of his feniority, was only to inherit his private estate; but that he, Xerxes, being the first born fon of the king. had the best right to succeed to the crown. He further supported this argument by the example of the Lacedæmonians. who admitted none to inherit the kingdom, but those children that were born after their father's accession. The right of succeeding was accordingly determined in favour of Xerxes.

Justin (a) and Plutarch place this dispute after Darius's decease. They both take notice of the prudent conduct of these two brothers on so nice an occasion. According to their manner of relating this fact, Artabazanes was absent when the king died; and Xerxes immediately assumed all the marks, and exercised all the functions of the sovereignty. But upon his brother's returning home, he quitted the diadem and the tiara, which he wore in such a manner as only suited the king, went out to meet him, and shewed him all imaginable respect. They agreed to make their uncle Artabanes the arbitrator of their difference, and without any further appeal, to acquielce in his decision. All the while this dispute lasted, the two brothers shewed one another all the demonstrations of a truly fraternal friendship, by keeping up a continual intercourse of presents and entertainments, from whence their mutual esteem and confidence for each other banished all their fears and sufpicions on both fides; and introduced an unconfrained chearfulness, and a perfect security. This is a spectacle, says Justin, highly worthy of our admiration: To see, whilst most brothers are at daggers-drawing with one another about a small patrimony, with what moderation and temper both waited for a decision, which was to dispose of the greatest empire then in the universe. When Artabanes gave judgment in favour of Xerxes,

(a) Justin. 1. ii. c. 10. Plut. de frat. amore, p. 448.

<sup>\*</sup> Adeo fraterna contentio fuit, ut | habuerint : judicium quoque ipfum nec victor insultaverit, nec victus do- fine arbitris, fine convitio fuerit. luerit; ipsoque litis tempore invicem | Tanto moderatius tum fratres inter se munera miserint; jucunda quoque in-ter se non solum, sed crecula convivia exigua patrimonia partiuntur. Justin.

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Kerxes, Artabazanes the same instant prostrated himself before him, acknowledging him for his master, and placed him upon the throne with his own hand; by which proceeding he shewed a greatness of soul, truly royal, and infinitely superior to all human dignities. This ready acquiescence in a sentence so contrary to his interests, was not the effect of an artful policy, that knows how to dissemble upon occasion, and to derive howour to itself from what it could not prevent: No; it proceeded from a real respect for the laws, a sincere affection for his brother, and an indifference for that which so warmly instances the ambition of mankind, and so frequently arms the nearest relations against each other. For his part, during his whole life, he continued sirmly attached to the interests of Xerxes, and prosecuted them with so much ardour and zeal, that he lost his life in his service at the battle of Salamin.

(b) At whatever time this dispute is to be placed, it is evident Darius could not execute the double expedition he was meditating against Egypt and Greece; and that he was prevented by death from pursuing that project. He had reigned thirty fix years. The epitaph of this prince, which contains a boast, that he could drink much without disordering his reason, proves that the Persians actually thought that circumstance for their glory. We shall see in the sequel, that Cyrus the younger ascribes this quality to himself, as a perfection that rendered him more worthy of the throne than his elder brother. Who in these times would think of annexing this meaning the same of the

rit to the qualifications of an excellent prince?

This prince had many excellent qualities, but they were attended with great failings; and the kingdom felt the effects both of the one and the other. † For such is the condition of princes, they never act nor live for themselves alone. Whatever they are, either as to good or evil, they are for their people; and the interests of the one and the other are inseparable. Darius had a great fund of gentleness, equity, clemency, and kindness for his people: He loved justice, and respected the laws: He esteemed merit, and was careful to reward it: He was not jealous of his rank or authority, so as to exact a forced homage, or to render himself inaccessible; and notwithstanding his own great experience and abilities in publick affairs, he would hearken to the advice of others, and reap the benefit of their counsels. It is of him the holy (c) scripture speaks,

(b) Herod. 1. vi. c. 4. (c) Efth. i. 13.

<sup>\*</sup> Ηδυνάμην ε οίνον σείνειν στολύν, ε vestra ad remp. pertineant, Tacito το φέρειν καλώς. Aiben. l. x. p. 434.
† Ita nati estis, ut bona malaque

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where it says, that he did nothing without consulting the wise men of his court. He was not assaid of exposing his person in battle, and was always cool even in the heat of action: (d) He said of himself, that the most imminent and pressing danger served only to increase his courage and his prudence: In a word, there have been sew princes more expert than he in the art of governing, or more experienced in the business of war. Nor was the glory of being a conqueror, if that may be called a glory, wanting to his character. For he not only restored and entirely confirmed the empire of Cyrus, which had been very much shaken by the ill conduct of Cambyses and the Magian impostor; but he likewise added many great and rich provinces to it, and particularly India, Thrace, Macedonia, and the isses contiguous to the coasts of Ionia.

But sometimes these good qualities of his gave way to failings of a quite opposite nature. Do we see any thing like Darius's usual gentleness and good nature in his treatment of that unfortunate father, who defired the favour of him to leave him one of his three fons at home, while the other two followed the king in his expedition? Was there ever an occasion wherein he had more need of counsel, than when he formed the defign of making war upon the Scythians? And could any one give more prudent advice, than what his brother gave him on that occasion? But he would not follow it. Does there appear in that whole expedition any mark of wisdom, or prudence? What do we see in all that affair, but a prince intoxicated with his greatness, who fancies there is nothing in the world that can refift him; and whose weak ambition to fignalize himself by an extraordinary conquest, has stifled all the good sense, judgment, and even military knowledge, he possessed before?

What constitutes the folid glory of Darius's reign is, his being chosen by God himself, as Cyrus had been before, to be the instrument of his mercies towards his people, the declared protector of the Israelites, and the restorer of the temple at Jerusalem. The reader may see this part of his history in the book of Ezra, and in the writings of the prophets Haggai and Zechariah.

(d) Plut, in Apoph. p. 172.

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